Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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FROM COVER TO COVER

THE CHRISTIAN AND PEACE. Mr. Willard Uphaus, former executive secretary of the National Religion and Labor Foundation, replies to Dr. L. Harold DeWolf's article in last week's ZIONS HERALD. ..... Page 3

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READERS WRITE

Are We So Pagan?

My work is in a Methodist parish. In *Information Service* from the National Council of the Churches of Christ in the U. S. A., the Jan. 20th issue, appeared the following: "The bodies of Negroes are not accepted for burial by Philadelphia cemeteries," except Roman Catholic cemeteries, "hence Negro burials generally take place outside the city."

Surviving relatives will go to almost any length to avoid a burial in potter's field. Here persons are buried "without flowers, without clothes, without graves and without names." Burial is made "in long rows of trenches, with a number on a wooden paddle marking each body." If the body is not claimed in a certain time, it is dug up and burned in an adjoining crematory. Since 90 per cent of the bodies are never claimed, cremation is necessary in order to make room for new bodies which arrive at the rate of between 15 and 25 a month.

Is the Protestant Christian Church so pagan that this must continue? If it is then missionaries must be sent to the city of "Brotherly Love." If the churches there sanction this, then Jesus would call them hypocrites.

Cremation itself is all right, but the other I cannot accept and will not. Are there some Protestant Christians in Philadelphia? If so, what are they doing about this?

(Rev.) MANUEL H. SNOW,
New Harbor, Me.

Co-operative Business?

We Methodists sometimes boast of the advantages of being a connectional church; yet, in at least one very practical way, we fail to make use of our opportunity. Why do we not establish a conference, or district, purchasing committee through which pastors could secure paper, envelopes, stencils, and other office supplies *at greatly reduced prices by* pooling orders, and getting quantity lot prices? For instance, I have in hand a price list of mimeograph paper, indicating a price of that same paper as $1.02—a saving of one-third. Corresponding savings may be realized on stencils, ink, envelopes, and most other supplies.

This letter is prompted by the experience of the Greenfield and Vicinity Ministerium, an interdenominational group, where this idea was tried last Fall. On our first order, the saving represented to the few of us who participated, was over $40, on a total order of less than $80.

Perhaps the matter of distribution may be a problem on a conference-wide basis, but our district set-up would serve the purpose, since each district usually has several meetings during the year. Orders could be given at one meeting, and delivery made at the next.

Not only is the matter of saving involved here; but availability, especially of paper supplies, is a current problem. The services of a central purchasing committee would be a distinct advantage in securing such supplies. Perhaps a few of the brethren have fortunate contacts in this regard, but most of us do not. We could very well profit by such advantageous use of our connectionalism.

(Rev.) RALPH W. PRITCHARD,
Shelburne Falls, Mass.

Methodist Pilgrims

As your most invaluable paper has recently reported, this is sort of a Methodist Holy Year. Many readers of ZIONS HERALD will be going on vacation trips to Europe, some as delegates to the Methodist Ecumenical Conference in Oxford, others to the celebrations of the Festival of Britain.

Although we preach the gospel of free grace, and cannot offer rewards for pilgrimages made by the faithful to the holy shrines, yet will you allow me to urge all Methodists from this side of the Atlantic who are going to visit England this year not to miss seeing the New Room in Bristol, John Wesley's rooms in Lincoln College, Oxford, the memorials in Epworth, Lincolnshire, and above all the Mother Church of world Methodism —Wesley's Chapel in City Road, London with John Wesley's own house, now a museum, alongside.

In the words of the president of the Br ish Methodist Conference, Dr. Sangster; "G ing to City Road is not sightseeing; it is spiritual experience. The caretaker in t Chapel and the curator in the House" — who incidentally led Dr. Sangster to Jes Christ — "make the visit thrilling." If yo are fortunate in meeting my friend wh is the minister of Wesley's Chapel, the Re Ronald V. Spivey, you will never forget you pilgrimage. Don't miss seeing Wesley's Pra er Room — the "power house" of the worl wide Methodist movement, and you will ce tainly know that your visit has been we worth-while.

It is some years since I became a "Frien of Wesley's Chapel" and I value this lin with our Mother Church. I cherish the hop that this year Methodists from America wi enroll in large numbers as "Friends."

(Rev.) PHILIP BLACKBURN,
Belize, British Honduras, C.A

An Opinion

The writer, during part of his time in Drew Seminary was an assistant to the librarian o the largest theological library in our cour try, helping him to file every religious journa in our country. We thus had the opportun ity of looking over and dipping into all re ligious journals published in the Unite States, Protestant and Catholic. Since the we have become familiar with many of th leading denominational journals in our coun try.

We know of no other religious journa which faces the economic, social, political an moral issues of our time with the thorough ness and courage of ZIONS HERALD. Thi journal obviously at all times seeks the near est available approach to truth from all sid regardless of adverse criticism or persona consequences. In a recent issue of the HERAL it is truthfully hinted that its thinking is no done by any radio commentator, daily paper mood of the moment, local gossip, or propa ganda. The ministers and members of Th Methodist Church and other leading Prot estant churches who are interested in th ultimate triumph of the truth in every fiel of political and moral endeavor, whether na tional or international, should support i every way possible such a journal as ZION HERALD. In these crucial times this natio surely needs one such religious journal.

(Rev.) LEE RALPH PHIPPS,
Townville, P

Liked 'The Girl'

I am enclosing payment for copies of th Feb. 21st issue to be sent to some of m friends, for their perusal of the article (s wonderfully written) "What is a girl?" an the fetching picture.

MRS. G. B. VAN BUSKIRK,
Laconia, N. H

The Christian And Peace

WILLARD UPHAUS

N LAST WEEK'S ISSUE of ZIONS HERALD, Professor L. Harold De Wolf criticized the Rev. Jack R. Michael for having published an article of mine in *rial Questions Bulletin* on "Christmas and the World's for Peace," and also me for the part I had in the War- Peace Congress. I deeply appreciate the invitation the tor has given me to reply in this issue. What I say here l have to do with the Congress and my interpretation the Christian's role today in the peace movement. I am writing especially with the purpose of trying to win an ument, but to give some facts and set down points of w.

To help him reach his own conclusions the reader uld have the full text of the findings of the Congress l of the address I made. More important, he should read article in the *Social Questions Bulletin,* a copy of ich may be had by writing to Mr. McMichael at 150 th Avenue, New York City.

t is true that the Soviet Union has been in the forefront the peace movement, centering in the Warsaw Peace ngress, but it is just as true that the sponsoring commit- sought eagerly to have wide representation. It was this reason that the meeting was set for Sheffield, Eng- d. It was very unfortunate that the British government vented its taking place by refusing entry to three- rths of the delegates, so that on short notice a complete nge of plans had to be made. On arriving in Paris I ote nine of my British friends whom I had met in 1949, ong them five Members of Parliament. Sir Richard land, one of the five, quoted from my letter in remarks made in the House of Commons in which he severely ticized his government for having turned its back on r Anglo-Saxon traditions of free speech. The issue was ch discussed in the British press. Our delegation was tain that the British had been pressured by our State partment.

Our 63 delegates were widely representative of Ameri- n geography, American political opinion and of Ameri- n vocations. We were intensely pro-peace, and not pro- mmunist. Our delegation might have been still more verse had other organizations like the A. D. A. and urch and labor bodies accepted the invitation to take rt. Other delegations had industrialists among them. e great tragedy to me is that there was so little Western ristian initiative in this meeting, or if not in this par- ular peace movement, in one of its own. When I was sured that attendance did not require me to sacrifice e true interests of my country and that I could say what pleased, I did not see why as a Christian I should be raid to go. After all, reconciliation has to transcend the tle circles of the reconciled, and reach into the larger ena of world conflict.

ANYONE WHO READS the Appeal to the United Nations and the resolutions emanating from Warw will not get confused, as did Dr. De Wolf, in beving that it aided and abetted Communist imperialism. It would take a long article to discuss the comparative guilt of the Soviet Union and the United States when it comes to imperialism. Our policy of containment, including the encirclement of the USSR with hundreds of bases on which planes are poised, looks like an aggressive threat to her. We are building a new base in Turkey from which we expect to protect our oil interests in the Near East and from which we can reach Moscow in three hours. Let us imagine how Americans would react to Soviet bombers based at Havanna. Much of what we have done in the Far East, including General MacArthur's push to the Manchurian border, the presence of our Seventh Fleet, and our intervention by American armed forces, not under U. N. directives, looks like imperialism to Russia.

The point is that the implementation of the Warsaw resolutions would deter imperialism on the part of any nation. The resolutions condemned aggression; they appealed to the nations to cease propaganda for a new war; they condemned the ruthless mass destruction of civilian populations in Korea as a crime against humanity. The delegate appealed, with earnestness, to the great powers to launch a disarmament program in 1951 and 1952 that would be a *gradual, simultaneous and similarly* proportioned reduction of all land, sea and air armed forces from one-third to one-half of their present size. The program includes the "unconditional prohibition of all manner of atomic weapons, and of bacteriological, chemical, poisonous, radioactive and all other devices of mass destruction." Such a program "will allow the lightening of the costs which burden the budgets of states and weigh on all sections of the people." Still more important, it will "allow also the re-establishment of international confidence and the necessary co-operation between all nations, regardless *of their social systems.* Now this position may not satisfy the "independent Christian perspective" of Dr. De Wolf, and it is conceivable that another peace assembly might have done better. Quite contrary to Dr. De Wolf's assumption that this assembly gave aid to Communist aggression, the delegates sought for a formula that would increase confidence, and save any delegations on returning home from the charge that they had betrayed their countries.

A FEW DAYS AGO a group of 23 Congressmen, headed by Senator Ralph E. Flanders of Vermont, presented a plan of disarmament to President Truman, believing that the President was serious when he made a plea for disarmament before the U. N., Oct. 24, 1950, on the occasion of its fifth anniversary. The President, in his address, outlined three bases for disarmament: (1) it must include all kinds of weapons; (2) the plan must be based on unanimous agreement; (3) it must be foolproof, that is, it must be based on safeguards which will insure the compliance of all nations. The two programs, Warsaw's and the President's, are not unlike. We do not charge him with encouraging Communist imperialism. On the business of making disarmament foolproof (We

don't trust the Russians and they don't trust us), the Congress declared "that controls for prohibiting atomic weapons and all weapons of mass destruction, as well as all conventional arms, are technically possible," and also that "an international body staffed by qualified inspectors, should be set up within the framework of the Security Council and should be responsible for the control of the reduction of conventional arms as well as the prohibition of atomic, bacteriological, chemical and other weapons." To make these controls effective the Congress affirmed that they "must apply not only to military forces, existing armaments and arms production as declared by each nation, but, also on the demand of the international control commission, must be extended to include the inspection of military forces, existing armaments and arms production which is suspected beyond what has been declared." Thus the delegates leaned over backwards to encourage both confidence and compliance. There is no point in criticizing either the generalities or specifics in findings like these just because they are difficult to implement or because either the United States or the USSR might resist them. We don't throw out the Sermon on the Mount just because Christians don't live up to it.

As I look over Methodist statements on disarmament and other matters of peace, I do not feel that I was out of place at Warsaw. One Methodist pronouncement calls for "global disarmament . . . made effective universally and simultaneously under United Nations control, supervision, foolproof inspection and legal authority." In another document giving seven objectives for action, our Peace Commission indicates that "it is not too soon to begin our work for total disarmament." It says further that "no nation is likely to disarm unilaterally, but when there is universal will to peace, and agreement upon bases of peaceful co-existence, no insurmountable technical problems would prevent total, simultaneous, universal disarmament."

Warsaw, criticisms notwithstanding, expressed a universal will to peace greater than our world has ever seen. It was an assembly of peoples and not of governments. The comparison with the President's appeal and our Methodist position makes it appear that my sin was not in holding un-American or un-Christian heresies, but of expressing Christian convictions in a dangerous place.

One would gather from Dr. DeWolf's reference to a "distinctly Christian appeal for peace, written from the perspective of a Christian looking upon all political movements as alike subject to evaluation by New Testament norms," that Christians seeking peace will have to wait to deal with non-Christian peoples until they accept the New Testament. Among the many impressions at Warsaw were two: (1) the lack of confidence of Eastern and colonial delegates in our Western Christianity and (2) the certain conviction that falling bombs do not distinguished between Christians and non-Christians, and that all have r sponsibility, of whatever race, religion or political ideolog for saving the world from disaster.

It is impossible to deal with the Korean question in paragraph. No doubt there were elements on both sid spoiling for a fight. Technically North Korea was the a gressor, but we are obligated to take the Christian's an the historian's attitude toward the total situation, and n just the lawyer's.

There are moral issues in which we are involved. B fore we assess the blame fully certain questions should b answered. If our military intelligence was worth an thing, why did we not warn Russia, China and the who world that aggression was imminent? MacArthur wa silent on Korea, but very vocal about Formosa. Wha were Dulles and MacArthur doing in Korea just befor the attack? Granting aggression, could the U. N. possibl have found a better solution than the murderous scorche earth policy we now pursue. Might the U. N. have ex plored all peaceful means, including mediation and n gotiation, before invoking military sanctions? Did th North Korean aggression fit perfec ly into the long-conceived plan o Dulles, MacArthur and the powerfu Chiang lobby? Does the volume o correspondence, between Syngma Rhee and American leaders dis covered at Seoul by the North Ko reans, bearing on the proposed fu ture attack on North Korea b South Korea, have any significanc whatever? Do we not face a new concept of democracy that question whether Guatemala should hav more weight in the U.N. than the 40 million Chinese who are in this war?

On March 2, 1949, Austin Kip linger wrote very frankly in the *Chicago Journal of Commerce* tha the United States must be imperia list. It must be so, he asserted because outproducing othe nations as we do, we must sell the excess abroad. We must decide what to take in payment. Instead of letting the deficits of poorer countries stand as a debt, we can tak ownership of properties throughout the world, and hel to run them. "And if we do this," said he, "we shall hav to co-operate with our own government and foreign gov ernments to arrange the political weather under which American ownership abroad can be carried out." My con viction is that Dulles and MacArthur are more concerne about the political weather in the Orient that will suppo American imperialism than in justice for the poor peopl of Korea. Our support with money and arms of reaction ary regimes all over the world strengthens this conviction

When Dr. De Wolf raises the question about my havin gone to Russia, he almost approaches a subtle form o character assassination. "The reader can hardly be blame for wondering what Mr. Uphaus had done to place him self in the company of the few persons so selectivel favored by the Russians." Betray his country, sell his sou

(Continued on Page 14)

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"There are folks who frankly say that they can be Christians and can worship God without going to church. If they are correct, I can only say that in that case they are richer in spiritual resources than the Son of God, for He needed the Church."

* * * *

"The Word in Season," by H. Hughes Wagner. Abingdon-Cokesbury, New York, New York.

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The Case Study — Mrs. Case Herself

WARREN CARBERG

Buck Hill Falls, Pa. Feb. 25—Acclaimed in California as "he Woman of the Year," Mrs. Harold C. Case, wife of e newly-elected president of Boston University, in an in-view with this writer today, reviewed her 24 years of rried life and ventured a look into the immediate fu-e as the first lady of a student body of 35,000.

A woman of great personal beauty and magnetism, she descended from a long line of ministers and educators. e is a social registerite, jun- leaguer and an accomp-hed musician.

But her smart dresses and wns give her special joy be-use in her spare time she kes them herself. "I steal e ideas from the best styles," e chuckled.

She knits her brows on the bject of furnishing and keep-g house in her new domicile 26 rooms and ten baths Bay State Road, until re-ntly the residence of former esident Daniel L. Marsh.

"Housekeeping was such a mple affair in our one-story sidence in Pasadena. We d two patios and many of r meals were eaten out-of-ors. We had no servant prob-m because I did all my own use work.

"I am a bit concerned with w I am going to fit my utch antiques into such a big use. I do want to make it lorful and to use it for the nefit of the students. We ve young people so much. Perhaps we can use an up-irs apartment for our own personal uses and the larger wnstairs rooms for entertaining."

Boston Post Photo

But Mrs. Case is looking far beyond mere housekeeping tails. In California she was active in social and civic af-irs, and from every indication will resume her career in ston where she left off in California.

A leading delegate at the Mid-Century White House onference on Children and Youth last December, she is tally interested in the whole subject of youth.

But although Mrs. Case was rated "Woman of the Year," newspaper columnists in Pasadena last year, she has had r share of grief. The outstanding tragedy of her life was the death of her 11-year old son David, killed by an auto while riding his bicycle in Scranton. His death was a terrible blow to the family but it gave her the sympathy and sense of kinship with those bereaved parents who lost boys during the war years.

She was born in Boston while her father, the Rev. A. E. Kirk, was a graduate student at Boston University School of Theology. Later he obtained a pastorate in the Methodist church in South Braintree, a post which he held for three years. About that time her mother was taking courses in child psychology at Harvard under Dr. William James.

Her great-grandfather on the distaff side of the family was Nathan Hunt, a noted Quaker and one of the founders of Guilford College in North Carolina. Her ancestors were also among the founders of Whittier College in Calif.

Dr. and Mrs. Case met while Dr. Case was a member of the debating team at Baker University, Baldwin City, Kansas, competing at a national tournament at Southwestern University at Winfield, Kansas.

Dr. Kirk, father of Mrs. Case, was then president of Southwestern. After the debate had ended, Mrs. Kirk introduced her daughter. While it may not have been love at first sight, the result was that the young couple continued to correspond steadily.

When Dr. Case graduated from Boston University School of Theology, he came to Southwestern for a year as professor of philosophy. Mrs. Case was a senior at the time. She was taking a pre-medical course, preparing to pursue her studies in cancer research at the University of California where she had been awarded a three-year scholarship. But courtship and marriage changed her plans.

The family moved to Scranton in 1938 when Dr. Case accepted the pastorate of the Elm Park Church. Mrs. Case became a licensed preacher when her three children were small. "It was at the time when there was a shortage of ministers," Mrs. Case explained. "I took out papers and filled in pulpits for two years." She was also appointed full-time pastor of the Welch Methodist Church in the coal mining section of Scranton. Most of the meetings were at night. Her three young children sat in the front seat while their mother preached.

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This is the second in a series of three articles introducing Boston University's new president, Dr. Harold C. Case and his family, written by Warren Carberg of *The Boston Post.*

ZIONS HERALD

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What Hope For The Federation?

In May of this year the Methodist Federation for Social Action either re-elects the Rev. Jack R. McMichael to its executive secretariat, or elects a new secretary. The nominating committee which is to bring in its report to the federation's executive committee, is composed of the following: Professor Albert Barnett and the Revs. Mark Chamberlin, Henry Hitt Crane and Dillon W. Throckmorton.

Boston University's chapter of the Methodist Federation for Social Action has voted to withdraw from the federation if Mr. McMichael is re-elected in May. We do not know whether other chapters have voted in similar manner, but we know a large number of individuals who will withdraw from membership if there is not a change in the federation's leadership.

It is obvious that Mr. McMichael has no intention of resigning despite repeated requests and even demands from federation members that he do so. It is also obvious that many members of the federation who do not support Mr. McMichael, but who want him to resign, are reluctant to vote for his dismissal because they don't want to oust him "under fire." The continued work of this controversial figure has meant that in many areas the federation has deteriorated and become merely an organization "on paper."

This editor has continued to believe in the validity of the Methodist Federation for Social Action, although he has not been satisfied with its executive secretary. He believes, and probably Mr. McMichael would agree, that the federation is more important than its executive secretary; a church is more important than its pastor, a newspaper is more important than its editor.

The situation at hand, therefore, is a simple choice for the federation — which is more important, the executive secretary or the federation? We believe that in a church as large as The Methodist Church we need an unofficial organization of churchmen who will study and pass judgment upon the social issues of the day. If we are to insist that to keep such an organization we must uphold an executive secretary with whom so many disagree, then clearly we are helping write the death certificate for a noble Methodist institution. There is still hope that the Methodist Federation can save itself, and we hope that its nominating committee and its executive committee will choose a new executive secretary at its meeting next May.

Scratching The Editor

Last week's issue of the *Mississippi Methodist Advocate* carried an interesting exchange of correspondence between two members of the Woman's Society of Christian Service and the editor, Dr. C. T. Howell. It seems that on a page devoted to W.S.C.S. news, Editor Howell had placed advertising which brought forth the following protest, "Christian women do not have the ITCH and do not have to resort to CAPUDINE and NERVINE for sleeplessness. To mention our FALSE TEETH in public is strictly taboo." Editor Howell, known and loved by his fellow-Methodist editors as one of the most perfect prototypes of southern chivalry, has published his reply to the letter and it is his reply that we think is worthy of editorial mention: "These offensive ads were cancelled even before we received the above letter. We are happy to courteously extend, absolutely without pay, to each conference W.S.C.S., these two columns of space for which itch, sleeplessness and wobbling teeth would gladly pay us $30.00 per column, $120 per week, or $6,000 per year. But thanks for closing with sympathy."

Most editors of religious publications face the very same problem as that reported in the *Mississippi Methodist Advocate*. We could all solve our financial problems if, for example, we could accept a few liquor advertisements; cigarette advertising is profitable too

e could accept advertising for "canned sermons," even run a "Lonely Hearts" advertisement occanally. But our readers know full well that we uld not accept such advertising, and they would ake quick work of closing any religious publicaon that would dare accept such advertising. How out the alternative? If our readers have a right to that their religious journals should not accept cern kinds of advertising, do they also have an obligan to help the paper in its financial struggles? How any subscriptions to our church papers are these ople selling? What efforts are being made to inease the circulation of religious news and to reablish the reading habit among church people?

We can readily see that the women who protested Editor Howell could easily say that they don't ch," don't need "Capudine" for their sleeplessness, need anything done about holding their teeth in ace. But what about Editor Howell? Shall he ch," spend sleepless nights, and maybe even lose a w teeth because his constituents won't allow him to ll advertising? It makes this editor "itch" symthetically to contemplate Editor Howell's dilemma.

Shall We Cross The Line?

With General Conference just a bit more than a ar away, there is already considerable discussion nong the people called Methodists on the subjects of gislation, re-organization, and—to be sure—the elecon of bishops by the six jurisdictions. One interestg development in the case of electing bishops conrns the opening which will take place in Washingn, D.C., where Bishop Charles Wesley Flint retires 1952: Washington, D. C., is in the Northeastern risdiction and the bishop for that area is elected by rtheastern Methodists. There is considerable disssion throughout the church about whether the resient bishop in Washington should be a northeastern an, or whether some rotating system could be orked out so that the six different jurisdictions of ethodism could be represented in the nation's Capil.

In and around Washington, D.C., there is considerle interest being shown in bringing a bishop from a uthern jurisdiction to Washington to succeed Bishop lint. In order to accomplish this "crossing of the ne," it will be necessary for the Northeastern Jurisctional Conference to vote its approval and extend n invitation to the southern bishop to become a orthern bishop. Would the southern Methodists elect northerner to succeed the bishop in question?

Looking at the question in a larger framework, do we want a bishop in Washington who represents just one segment of the church? Or do we want a bishop who would carry the support of the entire church? Could Methodism elect a "bishop at large" at its next General Conference and assign him to Washington? Much could be said about the wisdom of the Protestant Episcopal Church in its selection of a "Presiding Bishop" who is left without diocesan administration but assigned to represent his denomination in national affairs and in ecumenical relations. Could Methodists follow such a procedure?

We invite our readers to give us their reactions to this problem. In the issues between now and the 1952 General Conference, Zions Herald will devote a large amount of space to discussion of questions that are relevant to the needs of the church. Methodism is so big that it needs constant repairs in its organizational structure if it is to minister efficiently in the midst of our confused and embittered world. Surely churchmen should give their very best thought to ways and means of improving their church.

The Bishop's Affirmation

New England's Bishop John Wesley Lord has earned a reputation among his 783 churches as a "chief pastor." Two weeks ago 750 Greater Boston Methodist men got up at an early hour to hear Bishop Lord speak at a Lenten Communion breakfast; little churches that have never had a bishop preach in their pulpits have had the willing services of Bishop Lord. It is with pride and with gratitude, therefore, that we present Bishop Lord's Easter message:

The hope of life everlasting cannot and should not be separated from the triumph of righteousness. The affirmation of Easter is twofold. It is not enough that man survive the grave. Required also is the assurance that truth and righteousness incarnate in that man shall one day come to full flower in God's creation. "Christ the Lord is risen today" — so we sing. He will reign forever and ever. But what does this mean if not the survival of all that is good and noble and just in our world, and its ultimate victory over evil and falsehood? Survival would be meaningless without a "reason" for survival. The "reason" is the triumph of righteousness. Therefore we take hope. What is of God cannot ultimately be defeated. It may require more than one lifetime, but we can know within the limitations of space and time that we labor for eternity. Is not this the blessed Easter hope? Do we need more?

Finding God Through His Creation

CHARLES M. McCONNELL

Church School Lesson For April 1st.

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GENESIS 1:1-5, 26-31.

"In the beginning God"

The story of the creation of the world as written in the Book of Genesis begins with the statement: "In the beginning God created the heavens and the earth." Then follows a story which represents the best of science up to the time the story was compiled. It is a great story but hardly an on-the-spot account. Bible students have worked over this story of creation for a long time and they have thrown light upon the Book of Genesis which has rescued it from myth, superstition and many of the pitfalls of a strictly literal interpretation of the Bible. It will richly repay any Bible reader to consult any modern introduction to the Old Testament for the findings and results of research which have made the Old Testament a really new book.

I once asked a leading geologist whose knowledge is reliable and whose spirit is thoroughly Christian, how he would rewrite the story of the creation as it is found in the Book of Genesis. His prompt reply was this:—"I would begin with the opening sentence of Genesis: 'In the beginning God created the heavens and the earth,' and then tell the story as science has found it in the rocks and deserts and mountains, and in the story of vegetation and animals and man." This would be none the less religious than the Genesis account and would merely mean that God's process of creation is revealed to man not by a written document but by the enlightened study and research of men who observe and record his laws and ways in the universe.

As a matter of fact this is what the men who compiled the Genesis account of creation actually did, as the evidence of the composite authorship of the story quickly reveals. The main point in the story is in the first sentence: "In the beginning God. . . ." Every valid account of creation begins with this assumption. All else is detail. Modern science can fill in the details in a reliable way.

Finding God in His World

Just to read the account of creation as it is found in Genesis does not reveal God to anyone who looks for Him in the natural world today. Even to sing the good old song about this being our Father's world does not go much beyond a warm glow of devotion and satisfying music. In a world which is the scene of our earthly life, we have scant superficial evidence of a benevolent creator whom we may call God or old Mother Nature or anything else that strikes our fancy. The fact of the matter is that we usually find God in the natural world after we have become Christian. It is when we approach the natural world through the faith of a Christian that we begin to see in it the hand of a good God who created a universe as man's home and created man in his own image.

The kind of God we believe created the universe is what one great Christian leader has described as "A Christlike God." We should not overlook the fact that some of the processes in the natural world are ruthless and cruel. They reek with blood and thunder, and the death dealing lightning is no respector of persons The tooth of the tiger and the sting of the adder do not spare any of God's creatures, including man, if they come within in range of these not too godly creatures who live by the laws of the jungle. The universe, in some of its deathly and fierce features, does not always suggest a Christlike God.

What, then, can we find about God in the natural world when we take a Christian view of it? We may add it all up and by and large accept the universe as God's creation, with the conclusion which the Genesis story makes: "And God saw that it was good."

After billions of years of natural history sketchily recorded and shrouded in deepest mystery, we as Christians may, if we look beneath the rough surface of the universe, find evidence that God did create a fit home for man. And we may add that the universe is still friendly to man.

God's Continual Process of Creation

The second verse of the chapter of the Book of Genesis carries this very troublesome statement:—"And on the seventh day God ended his work which he had made." This has often been taken to mean literally that creating the universe and man was a seven-day job. There is no such conclusion warranted even in the most literal interpretation of the Bible. God is still at work creating and re-creating his world and all that is within it. The last child born is as a child of God and a special act of God's creative power. The latest sunrise is as mysterious as the first and the new moon is as new as the first one that ever was hung in the sky. The laws of God are as old as the first act of creation and as new as the latest breath we draw.

In all of his creative acts, God has a myriad of partners called persons. We are continually working with or against God. Last fall a man and a bulldozer changed the face of a bit of nature to which I hold a very skimpy and temporary title, in a short three-hour session. We became co-creators with God in a venture to improve God's world and make it more useful and productive.

If we would spend less time trying to unravel the Genesis story in the interest of religious doctrine, or in an effort to find the secrets of the origin of life, and set to work making good on God's investment in the universe and us, we would be better off and do more for God.

The end product of a Christian belief in God's creative power in the natural world, should be a life of co-operation with God to achieve his earliest and latest purpose for mankind and God's world.

Christianity vs Two Great Materialisms

ELWYN L. WILSON

CHRISTIANITY has usually been a minority group, faced with strong opposition. As a religion of truth has contended with superstition. And as a religion of e spirit it has encountered various manifestations of ma-rialism. In so far as it remains a spiritual religion it mes to grips with today's two great materialisms.

By a "spiritual religion" I mean one which deals with n-material values. Christianity, as such, deals with love, eing people in a setting of family relationships, God be-g father, men being brothers. It believes that personali-is of supreme worth, that people are always of more val-than things. Human life is evaluated in terms of its ills, virtues, insights, potentialities, not in terms of po-ion, salary, wealth, color, race. This faith, like democ-cy, is rooted in the value of every individual. Every per-n, as a child of God, has worth and dignity.

Even though this outline of Christianity seems trite it is t so generally accepted as we like to assume. A man id in my hearing at the time of the first invasion of Ko-a by United Nations forces, "I don't think we should nd our boys over there. I think we should stay at home d let them settle their own difficulties." I was hopeful at he had in mind the high ideal of the self-determina-on of peoples and the ability of the Koreans to eventually lve their own problems. I was immediately disillu-oned, for he added, "Any one of our boys is worth the hole bunch of those Koreans." The dignity and worth man, from the standpoint of spiritual religion, is not sed upon nationality, race, civilization, or material pros-erity. It is based on the inherent worth of every person.

In harmony with this concept of the value of people piritual religion tries to develop insights that enrich life. he acceptance of a universe of law and order, favorable the highest development of personality, is one of such sights. Spiritual religion aims at cultivating appreciaons. The love of nature, the enjoyment of a great symhony, happy relations with others, may all be elements of preciation.

SPIRITUAL RELIGION ENCOURAGES a sense of wonder and awe in the presence of the vastness of ace, the compass of a great mind, or the beauty of a ountain sunset. This awe and wonder at its best becomes orship, a grateful recognition of the beautiful, the true, d the loving. And spiritual religion forever teaches selfss service without hope of gain or reward as the highest tainment of life. As an illustration of this attitude the hristian points to Jesus who went about doing good and nally paid the supreme earthly penalty for antagonizing ose who put custom and institutions before people. He emonstrated, as have hosts of others, Socrates, Saint rancis, Martin Luther, Mahatma Gandhi, on and on, that ose who hold and practice a spiritual faith face opposion which will stop at nothing.

Christianity as a spiritual religion today faces two great aterialistic philosophies which threaten to destroy it. ne of these philosophies, Marxian communism, repudiates Christianity as an unrealistic religion of magic used to bolster vast inequalities of wealth and position. It then attacks all spiritual religion, seeking to eliminate it because it prevents us from facing and remedying unbearable economic situations. The material realm is the basis of its operations and the ground of its outlook upon man and society. Its first concern is with economic well-being, its second with cultural growth. Faith in a god is discouraged; it is unscientific.

Certain elements of humanism are present in communist philosophy, like faith in the ability of men to co-operate in promoting their own and the general welfare. If belief in the ability of men to find the abundant (economic) life together could be divorced from resort to force and dictatorship as means to a high end, a humanism might emerge which would have much in common with our Christian social ideals. Under those conditions Christian faith might again be admitted to modify and spiritualize the economic concerns of the Marxian. An Asiatic Christian who spoke recently in my hearing affirmed that a materialistic communism could not live long in China. Asiatics, he maintained, are incurably religious. Communism in Asia, he said, could continue over a long period of time only by taking on religious elements, spiritual qualities, including faith in some power greater than ourselves which is the moving spirit in our universe and worthy of gratitude, reverence, and trust.

IN SPITE OF such possibilities for the future Christianity is locked in a powerful and ever intensifying conflict with the materialism of the East. There seems little which we can do about it at present except to purify and strengthen our own spiritual foundations. We can put into practice our belief in the brotherhood of all men and demonstrate that we are vitally concerned for the welfare of all. And we can refuse to identify Christianity with any economic system or any materialistic philosophy.

It is perfectly safe to talk about communism in our country today if one confines his speaking to heated denunciations of it. Jesus might have been perfectly safe in Judea if he had denounced only Samaria or Rome. It is much less safe to speak frankly about one's own people and to appraise one's own culture. Hence it is with hesitation that I speak of the other great materialism of today—that of our own Western civilization. But some things need to be said, not once only, but repeatedly. Self-criticism should still be considered a Christian virtue. "Why do you take a speck of sawdust out of someone else's eye," asked Jesus, "when there is a whole stick of wood in your own eye." We should appraise ourselves more critically than we appraise others.

Our Western materialism today is based upon abounding wealth, vast accumulations of material things. In some respects the unprecedented accumulation of things is due to our materialism of yesteryear. Material progress may be rapid when abetted by the prevalent idea that our first duty to God is to "get rich quick." But soon we find that

material progress takes precedence over God. God is then either transformed to support the materialistic status quo or relegated to a little god-shelf in some irrelevant corner of our fabulous dwelling place.

Let me point out a few assumptions of our materialism. Many who actually live by these assumptions would not admit them. Lives become so easily enmeshed in a complicated system of mores and moralities, practices and philosophies, that it is difficult to be discriminating, and almost impossible to see the direction in which we are traveling.

High Production And Wide Distribution

1. It is our assumption that sufficiently high production and wide distribution would bring the good life to all. If every person could have a good home, a car, a television set, and a deep freeze filled with chicken and steaks our problems would be solved, we assume. Oh, of course we should add enough cash income so that we could play the races, attend all sporting events, and throw a terrific party at least once a week! Our industrial policy seems to be, "Produce more things - more things - more things." Then try to so regulate currency and finance that after huge profits are taken and six-figure salaries and bonuses paid everyone will have enough to buy the things which have been produced. Seek ye first the kingdom of abundance.

Spiritual religion would say, with Jesus, "A man's life does not consist in the abundance of his possessions." Life may have abundance and be rotten at the same time. Drunkenness, misery, immorality, grasping cruelty, vindictiveness, arrogance, exploitation, do not seem to decrease in proportion to things accumulated. The graces and virtues of human relations grow well among those of simple life. We should be greatly concerned that every person has enough to eat, a respectable home in which to live, clothes necessary to comfort, and an opportunity for steady employment at a reasonable wage. But more important than wealth or gadgets are spiritual values, happy friendliness, loving co-operation, appreciation of the lovely and awe inspiring, confidence in the future, faith in "a force which makes for righteousness."

Sufficient Material Resources

2. We assume that sufficient material resources will solve our problems for us. When we get to a troublesome spot in human relations we resort to power. When our patience has been strained—and it usually doesn't take long to strain our western patience—we have a big stick to whip our opponent into line. Our reliance is not upon reason or altruistic love, but in might.

Now so long as we have more things than anyone else in the world, that kind of materialism looks enough. But if sometime tides turn and others have more resources than we, then our dependence upon might may well lead to downfall. And the effect which the compulsions of might are having upon various peoples and nations today should give us many hours of uneasiness about the effectiveness of these outer compulsions.

But it is not merely a matter of expediency. It is a matter of using wrong means, or perhaps having wrong goals in view. For appeal to force never makes our enemy more reasonable, certainly not more co-operative. It never wins him to our point of view. It never blesses him with a new confidence in humanity, or serves any spiritual end. We must proclaim that the only means which accomplish the highest spiritual ends are the Christian means of persuasion, mutual respect, sweet reasonableness, altruistic love. Spiritual religion maintains, with the ancient prophet Zechariah, that high ends are accomplished "Not by might nor by power, but by my spirit, says the Lord of hosts." The most successful battle for national freedom which our generation has seen was waged without arms by the spiritual power of a great people led by a non-violent little man in a loin cloth.

Man A Necessary Tool

3. If we admit that high production and wide distribution could bring the good life for all, and that sufficient material resources can solve our inter-group and international problems for us, we could then assume, with western materialism, that man becomes a necessary tool for the production of these resources. Production becomes, not a means for serving man; man becomes a means for raising production. True in times of peace, it is particularly evident in times of preparation for war. Man becomes a tool for the production of war machinery, or a part of the machinery in actual warfare. Young men, unwillingly conscripted and deprived of freedom, become a part of the material of war: planes, guns, tanks, bombs, men—all a part of the machine.

When the country is not actually at war, production is usually carried on for the monetary profits which it yields. It is not, "What do people need?" that is asked, but, "What can we sell people (whether it helps or harms them), and on what can we make the biggest profit?" And, "Where can we produce at the least expense, finding employees who will tolerate a minimum standard of living, and will accept smaller wages?" If some change in a plant is to be made, the first consideration is how the change will effect production and hence profits. Perhaps a secondary consideration might be effect upon employees, or even on occasion, benefit to the consumer. This is not to say that all men or all corporations wish to ignore the human element, but such attitudes seem to be the necessary and logical results of an economy set up for the purpose of making profits out of production, rather than for the purposes of supplying human needs. *Things* come first. People come later. This is our materialism. Meanwhile the God of love has come to be a god of bigness, and the brotherhood of his children expresses itself by the exploitation of man by man.

Voluntary Co-operation Or Involuntary Competition

4. The fourth assumption of our materialism is that competition, which gains vast wealth for the few, is good for all. We have sacrificed the ideal of voluntary co-operation for the common good to the practice of involuntary competition for selfish ends. I use the term *involuntary* competition. Those who link selfish and often hurtful competition with Christian ethics, as many are doing today, talk much about individual freedom. They do not seem to recognize the fact that a person dropped into our competitive economy has no choice: there is no alternative but to compete or starve. The winner in the competition

hins power over his fellows which he is often ill qualified use in a democratic way. The loser is deprived not only a livelihood but of hope and self-respect.

And now, in these later stages of competition, men have nded themselves together into corporations, cartels, onopolies, etc, until their combined power becomes totalirian in a given field of endeavor, modified only by the ower of the state, which they also influence to their own dvantage, through the almost regal power their wealth nd monopolies bestow. Free enterprise, however godly it might seem in pioneering days when all men seemed to ave some equality in the competition, is a thing of the ast.

SUCH COMPETITION has automatically set up false goals of success. Who is the successful man? The he who makes good in terms of this competition. He ho accumulates wealth and control over machines and en. The man who has gained power through large fiancial backing. Why go to college? To learn to win in e competition for jobs, business, and eventually wealth nd power. Who are the failures? Those who never gain ealth or fame. The social worker. The small musician nd artist. The student and philosopher. The laborer. he clergyman. The teacher. Failures all, meeting conescension from the more fortunate, and being deprived of any of the advantages they enjoy. The materialism in hich, and by which, we live, sets dangerous standards f success. Has our lack of statesmen and seers today ome as a result of those false standards?

"Whoso will be great among you," said Jesus, "let him be our servant." Spiritual religion still protests when modrn materialism makes that statement read, "Whoso shall e great among you shall have many servants."

Christianity has certainly been influenced by this maerialism, and in many instances identified itself with it. Most Christians have accepted changes uncritically and ave worshipped God and mammon together—to the deriment of God. Some churches could well repeat the hrase in the Apostles Creed with one word changed, "I elieve in the holy capitalist church." And many of the lergy by both precept and example repeat it that way aleady. Current publications, freely using such words as Christian" and "spiritual," and backed by well known diines, are deliberately wedding the Christian religion with nonopoly capitalism to produce a hybrid religion of holy xploitation, based on the divine right of powerful people o monopolize God's creation, motivated by sanctified selfshness, and eventuating in race, class, and international onflicts which may well be its undoing.

THERE IS an old Indian legend that a man was promised all the land he could travel around from sunise until sunset. All day he ran, circling farther and arther from his starting point. As the afternoon sun eared the horizon he feared he could not reach the startng point in time. In a final prolonged burst of speed he taggered and fell—dead. His greed for land—his materalistic outlook upon the supreme importance of things ad destroyed him.

King Midas, you will remember, received the "golden ouch." He awoke in the morning to touch the coverlet on his bed which turned to shining gold. He sprang up and touched articles about the room, gloating in his new wealth. In the garden he thought the gold leaves and flowers much more beautiful than those in their natural colors. Only at breakfast did his troubles begin. His food turned to gold at his touch, and he could not swallow it. His little daughter who was his pride and joy came to him, seeing his troubled look, and threw her arms about him. King Midas was plunged into despair when he realized that his golden touch had deprived him of that which he had really loved best of all—the lovely child who now was nothing but a golden image.

Can it be that historians will write of our western materialistic civilization, "It was the civilization of the golden touch. Everything it turned its hand to became wealth. But it also touched its sons and daughters with that glittering scourge and their hearts became cold and hard. It finally destroyed it itself?"

Is there still time for us to prevent our materialism, which deals in the primacy of *things* and the efficacy of *might,* from destroying us? Perhaps. At least we must try. But how?

WE MUST CONTINUE to proclaim that everything is God's, that we are given dominion over the earth, not to exploit it for our own wealth, but to use it for the common good. We have no absolute title to what is ours. It is still God's. We use it for a little while. But it is here for the good of humanity, those here now and those of the distant future. I am merely a steward for God. I am here to use God's good world in a way that will best serve the physical and spiritual well-being of all.

We can continue to teach that people are of more value than wealth. Jesus would not have died to make people wealthy. But he died to make them godlike. Godliness, not material abundance, must be the goal of life.

We can insist that wealth and power be used for the general welfare, not for the destruction of human life nor the promotion of personal interests. Power is a result of God's creation.

We can continually seek to mould our social forms into new patterns which may make spiritual development natural and easy. Instead of putting a premium on competition for selfish gain our society might put a premium on co-operation for the common good. Instead of placing the stamp of approval on those who gain material success it might glorify unselfish service to humanity. Instead of pitting our flaunted might against people of other nations we might spend more of our wealth educating the world in those arts and skills which make life mutually zestful and worthwhile. Those with a spiritual concept of life must labor unceasingly to transform our western culture until it puts first things first, if it, or we, are to survive.

Jesus must have had in mind the simpler materialism of his own day when he said, "Lay not up for yourselves treasures on earth where moth and rust corrupt. . . . But lay up for yourselves heavenly treasures." He saw clearly that spiritual values—the inner qualities of godly lives—are the real wealth of any man or society. Social concepts and customs must be made effective means to high spirit-

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Preparing For Service

A young Christian woman from India, whose ministry has ranged from bathing children to giving a speech at a funeral ceremony for Mahatma Gandhi, is studying at Boston University, under sponsorship of The Methodist Church. She is Miss Catherine Peters, of Bareilly, a high school teacher.

Miss Peters was president of the senior class at Isabella Thoburn College, Lucknow, when Gandhi was killed. She was asked to take part in the funeral ceremony which was held in the Lucknow chapel.

While Miss Peters was a student, she taught in the college night school for poor children who worked during the day. She says, "We gave medicine, bathed the children, taught the women, and played games with the boys. I started a little Sunday school of my own, for the servants' children, and within four months they gave a Christmas drama."

Miss Peters' father, a Methodist minister and professor in Bareilly Theological College, died while she was in her junior year of college. Gifts from the U.S.A. and a college scholarship enabled her to continue her education. "It has indeed been one of the greatest blessings of life to have been there, where Miss Sarah Chakko is guiding the school through the transitional period that education in India is facing, where one sees modern trends in all spheres of activity, where there is a chapel, and where there is an open-shelf library — a thing most rare in India."

Miss Peters went to high school in Agra, and took teachers' courses at St. John's College before entering Isabella Thoburn. She served on the executive committee of the Student Christian Movement and was one of three delegates to go to the Quadrennial Conference of the S.C.M. at Madras. After receiving her B.A. degree in 1948, she began teaching in a high school at Lal Bagh. She was awarded a Crusade Scholarship two years later and arrived in the United States in September 1950. At Boston University she is studying psychology and philosophy for her master's degree. She plans to return to India in 1952 to resume educational work. Her study is financed by Week of Dedication offerings in Methodist churches across the nation.

The Case Study

(Continued from Page 5)

Despite her many duties, her boundless energy carried her into other fields. One of these was with the industrial department of the YWCA. In this field she worked extensively with the Ladies Garment Workers' Union. Most of the members were Catholic or Jewish and of all racial groups.

Her almost passionate concern for the handicapped and the underprivileged has won her thousands of friends in all walks of life.

She has no sympathy for what she calls "stuffy" formalized education devoted wholly to classical learning. She believes that the kind which is linked closely to work and experience is infinitely more valuable.

In California she served as first chairman of the Welfare Council of the Community Chest, and she served on the governor's committee for child welfare for five years.

But despite her independently-made success, she speaks of her husband's career as her prime concern. "Harold and I are one," she said, "and the family is a close-knit unit."

"He has a unique ability to unscramble the personal problems of others and to bring out the best in their characters. But he can also press a button and become the administrator. He has great ability to guide and to stimulate the creative impulses of others."

Her son Robert who is 21 is a student at Whittier College, Whittier, Calif. With a number of other college youths he went to Okinawa last year to bring 68 goats to that island where all animal life had been destroyed during the severe fighting there. Their daughter, Rosanna, a beautiful dark-haired girl, will be tutored privately this year preparatory to entering some junior college in the fall. She has a fine mezzo soprano voice and has starred in a number of dramatic productions.

The other member of the family is Hermina, the 13-year old dachshund who has been a pet ever since she was a puppy.

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Prepare Centennial

MT. VERNON, Iowa, — Several Mt. Vernon men have been named to committees of the Cornell-Morningside Centennial campaign which is making preparations for the observance, in 1951-52, of the 100th year of Christian higher educations in the North Iowa Conference of The Methodist Church.

On the executive and special gifts committees of the organization are Dr. Russell D. Cole, president of Cornell; Dr. Earle A. Baker, vice-president of Cornell and the Rev. G. S. Hartong, superintendent of the Davenport District of The Methodist Church.

Dr. Miron A. Morrill, assistant professor of English and journalism and director of publicity at Cornell, and Dr. Baker were named to the promotion and publicity committee. Dr. Cole and Dr. Frank Brooks, professor of biology at Cornell, are on the conference presentations committee.

A solicitation of $1,000,000 for Cornell and Morningside, Methodist colleges in the North Iowa Conference, is one of the projects of the campaign committee.

Examine Peace Movement

The governing body of the Evangelical Church in the ecclesiastical province of Saxony, Germany, has said in regard to the Stockholm Peace Manifesto:

"We see in the fanaticism of the World Peace Movement a faith in the redemption of the world without God and without Christ through scientific Socialism. Its methods of revolutionary class struggle and war we regard as irreconcilable with the Divine commandment to love. Its hope to create by its own virtue a state of affairs where there will be no more crises, no more wars, no more misery, is in our eyes a political sentimentality playing on people's religious feelings." For this reason "the administrative body of this church declines all co-operation with the organized Peace Movement, and will work unceasingly to inform the clergy and parishes under its governance of the real aims and methods of the Marxist peace policy, to help

m attain, on the basis of the Word of d, to a genuine conviction and conscien- is decision of their own on this question, l to counsel them concerning the inces- t demands leveled at them by the Gov- ment and by the political parties and nocratic mass organizations."

On the other hand, Alexius, Patriarch of scow and All Russia, is reported by Tass, iet news agency, as saying:

"Having studied the decisions of the ond World Peace Congress in Warsaw, I sider it my duty to declare that the Rus- n Orthodox Church, in my person and in persons of its episcopacy, clergy and be- ers, unreservedly supports these decisions l gives them its blessing.

"The Russian Orthodox Church, in full eement with the members of the Second rld Peace Congress, considers absolutely essary the prohibition of all weapons of ss destruction—atomic, bacteriological and er weapons, denunciation of the first ernment to employ such a weapon as a r criminal, progressive reduction of arma- nts and international control over this re- tion, termination of the sanguinary erican aggression in Korea.

"We firmly believe that the concerted and ightened participation of each and every ristian in the great cause of peace, with supreme help of the almighty grace of d, will prevent the horrible catastrophe ich is being prepared by arrogant mad- n and is menacing humanity. We believe t the Lord Who gives strength to His peo- will bless His people with peace."

vor The Admission Of egro Students

Students at the Emory University Candler ool of Theology voted recently 234 to 12 oring the admission of Negro students to theology school. There were only seven ndecided" votes.

A poll taken by the school's student coun- listed votes from 254 of the 311 students olled.

The student council members said, in a nt statement following the vote:

"We think we are morally obligated to ke the opportunity for equal education in igion available here. We are tired of giv- first-class propaganda to Communism by tinuing our failure to practice what we ach."

The idea for the poll came from the uni- sity's refusal last summer to admit a well alified Negro applicant to the school.

According to a council member, "Of the r largest theology schools in The Methodist urch, Emory is the only one which does t admit Negroes." The other three are rrett Biblical Institute, Boston University d Southern Methodist.

A comment from the Candler school dean, B. Trimble — "There are no plans afoot admit Negroes to the school of theology."

A Wesley Biography For Children

From McNeer's JOHN WESLEY; Abingdon-Cokesbury Press; Copyright.

NEW YORK — John Wesley, the founder of Methodism, is the subject of a new biography for children written by May McNeer and illustrated by Lynd Ward.

To be published March 12th by Abingdon-Cokesbury Press under the title "John Wesley," it is the story of a little man who became one of the giants of Christendom. May McNeer's simple text and Lynd Ward's full-color illustrations carry John Wesley from his first days in "A Cottage Home" to the last mile of "God's Good Rider."

The author and illustrator have tried to catch something of the spirit of the man who, with book in hand, rode the length and breadth of England — unafraid of riotous mobs or threats of law and church—to preach the word of God.

There is a story behind May McNeer (who is Mrs. Lynd Ward in private life) and Lynd Ward's creating "John Wesley." Lynd Ward grew up in a Methodist parsonage, and both he and his wife regard Wesley as one of the world's great religious heroes. Yet when his name was mentioned at their own dinner table one of their daughters inquired curiously, "Who was he?" The Wards were horrified and immediately started to make plans for this biography to present John Wesley to their own children and to children across the nation.

The Wards met at Columbia University, where she was studying journalism and he was attending Teachers College. Their early marriage years were spent in Europe while Mr. Ward studied art. Mrs. Ward is a native or Florida and Mr. Ward of Illinois. They now make their home in Leonia, New Jersey. The past winter they have spent in Cuernavaca, Mexico, where they did much of the work for "John Wesley."

May McNeer is the author of some 15 children's books and Lynn Ward, one of America's most versatile artists, has illustrated classics, current adult novels, special editions, and children's books.

World Service Shows Gain

World Service receipts during February amounted to $603,503.23, according to Dr. Thomas B. Lugg, Chicago, executive secretary and treasurer of the General Commission on World Service and Finance of The Methodist Church. This was an increase of $103,736.93 over the February, 1950, receipts.

World Service giving since June 1, 1950, amounted to $4,705,003.09 through Feb. 28, 1951, Dr. Lugg reported. This represents a gain of $123,352.95 over a similar nine-month period last year.

Advance for Christ and His Church receipts for February were $306,849.82. The accumulated total from June 1, 1948, through Feb. 28, 1951, is $7,122,703.40.

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A PASTORAL PARABLE

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"On One With A Strong Clutch"

Now it came to pass that the Pastor abideth one evening in the Street of the Purple Robe wherein dwelt many whose lives had been fortunate in every way, and the Pastor was rejoiced whenever he went there because it seemed so near to Heaven.

Yet on this evening he found himself beside the hearth of a Woman whose visage was heavy with expressions of submerged troubles and he waited.

Then did he receive with his ears the confessions of one who had a strong clutch, for she would hold fast to everything and she was distressed with the passing of the years; and her heart was afraid because her face was growing old and her days were being counted.

Even more abundantly, she raised her lament that all the precious things of life were being taken from her by the changes of the years. Had she not witnessed more changes in the scenes than there are stars in the heavens? And she was sick in her soul because the changes of time had taken from her the favorite things of life; even the hymns within the Temple were not as in her happier days.

Then did the Pastor behold in the house upon the Street of the Purple Robe that it is a folly to have a strong clutch, because a joy hugged tight becomes a putrid flower. And besides, it is written in the Books of Life that, "What time can change no man can own."

But the Pastor held his tongue for he knew from experience that when one has not learned truth before it is needed, it is not likely to be learned at all.

The Christian And Peace

(Continued from Page 4)

go Communist! Is that what he meant? We could list many well-known Americans who have gone to Russia.

Moreover, was it wrong to attend church in Russia, go through factories in Moscow and Leningrad, meet with labor leaders, visit workers in their homes, witness the absence of prejudice toward the Negro members of our group, discuss religion with Metropolitan Nicholai, head of the Russian Orthodox church, and education and philosophy with university professors? At a luncheon my appeal for peace on the basis of Bibical teaching was received with respect. Does Dr. De Wolf believe in intercultural relations? Would he wait until all Russia comes around to his point of view? Does he take that attitude toward atheists and non-Christians in Boston?

Among the many surprises we got in the Soviet Union was the absence of war propaganda. We went wherever we wanted to go, and asked questions freely. We returned with pictures showing where we went and what we did. We wrote pages of notes that were never inspected. In the Palaces of Culture young people asked questions about our country. As we talked, no one looked over his shoulder before he asked a question or gave an answer.

It is remarkable how accurately some people think they can divine exactly what is in the minds of the men in the Kremlin. A. J. P. Taylor, a Don at Oxford and an expert on European diplomacy, dealt with this question in an article in *The* (March 4) *New York Times Magazine*. "We do not know, though we can guess, whether the rulers of Russia are Marxists or nationalists; whether they are frightened or aggressive." On the basis of Russian history his guess is that "the overriding Russian motive is still fear and not aggression or desire to dominate the world." Mr. Taylor recalled that Russia was invaded by Napolean in 1812; by the English and French in the Crimea in 1854; by the Germans in 1917; by the Entente powers during the wars of intervention in 1919 and 1920; and by Hitler in 1941. At Stalingrad we were told that 47,000 Russian soldiers laid down their lives in this one battle to turn the Nazi onslaught. They were our allies then, but we have forgotten this now. One wonders how many American fathers and husbands are alive today, because the Russians bore so much of the price in blood of the second World War. Now it does not add to their feeling of security to be surrounded by hundreds of bomber bases and watch our efforts to revive German militarism. Mr. Taylor's point of view is brought in, not to absolve the Russians for their share of the guilt for world tension, but to remind us of some facts that propaganda omits.

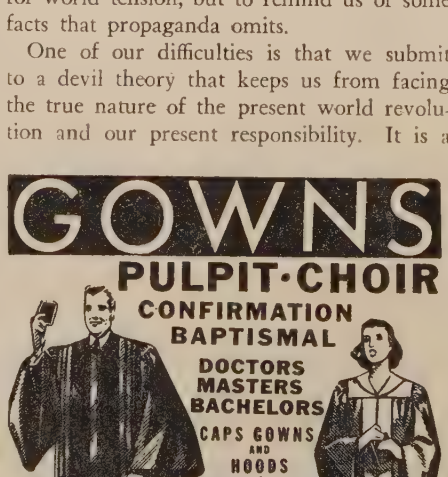
One of our difficulties is that we submit to a devil theory that keeps us from facing the true nature of the present world revolution and our present responsibility. It is a theory, constantly incited by an alarm strategy, that takes tens of billions of dollars out of our pockets to push an armaments race and keep a profit-seeking and morally bankrupt economic system on its tottering legs. Only through a cold war economy or actual hot war can we put on a show of prosperity.

My dearest hope is to see strengthened the cause of freedom and the hope of peace in the world. I want to see the advance of the political and economic liberties inherent in true democracy. My critic neglected to mention the central proposal I made to the Soviet delegates and to the entire Congress, namely "that the United States and the Soviet Union enter into a friendly peaceful competition for the next ten years to show the peoples of the whole world which nation can most effectively advance the general welfare; that the peaceful competition to advance human welfare be projected and carried out under the auspices of a special commission within the United Nations; that this special United Nations Commission set the standards of judgement for this ten year competition (1) to determine which nation can make the greater advance in fulfilling its economic, social and cultural needs and (2) to determine which nation can do more to meet the economic needs and enrich the cultural life of the peoples of other countries."

Our delegation promised to work for the adoption by our government of an annual 10 to 15 billion dollar peace program of economic development for the world, to be administered by the U. N., and re-invigorated by an American-Soviet-Chinese understanding. We believed such a plan would have an electrifying effect upon the two-thirds of the people in the world who are hungry, and help win back a confidence in American democracy that we are losing.

I do not think Dr. De Wolf has misled any Zions Herald reader into believing that I am a communist. But it will not hurt to re-affirm that I am a Christian, a socialist and a pacifist, and that I work daily for the abolition of our profit-motivated and fear-instilling economy and the erection in its place of the co-operative commonwealth in which a spiritual culture will have a chance because the people have come to share the fruits of their labor according to their service, their ability and their need. One of the terrors that communism holds for the individualistic, materialistic and money-grabbing West is its teaching against private property. Yet it is here that the early church and voluntary communism have a good deal in common. The practice of sharing the goods of life, "as every man had need," is also a part of the Christian perspective that neither Dr. De Wolf nor I ought to forget.

One of the ominous signs of the times is the number of small, off-the-record house meetings to which I am constantly being invited to report on my experience abroad and



lk about peace. To work for peace has me subversive, but Christians should re- ber that their Lord had the label of "dis- ty" pinned on him too. The time came n he was driven underground—when he ked no more openly." People who y "believed in him" stayed away from t and "because of the Pharisees they did confess Him, lest they should be put out e synagogue." "They loved the praise en more than the praise of God."

ssionary Refuses To gister

N FRANCISCO (RNS) — Dr. Raleigh Hen- Pickard, Methodist medical missionary ed under the GI bill, pleaded not guilty to failing to register under the Selective ice Act.

ccording to Assistant U. S. Attorney Jo- h Karesh, Dr. Pickard is the only doctor he United States who so far has failed to ster.

r. Karesh said he would dismiss the in- ment if Dr. Pickard would conform to provisions of Selective Service. But Dr. ard refused the offer.

he missionary, who has a wife and 15- nths-old daughter, faces a possible penal- of $10,000 and five years' imprisonment. is now studying Korean at the University alifornia under the auspices of the Metho- Board of Missions.

r. Pickard was drafted in 1943 as a non- bbatant conscientious objector. He served eight months as a surgical technician in ion Hospital at Camp Campbell, Ky.

rom 1946 to 1948 he received training anderbilt University School of Medicine from 1948 to 1950, at Nashville General pital in surgery. Both were financed in t by the GI bill.

n outlining his position Dr. Pickard said, ealize now I made a mistake by accept- this education at government expense.

I do feel that I am morally obligated to ay the American people in terms of hu- nitarian service. But I am opposed to re- ning that obligation in terms of military ice."

ospitals And Homes eetings

he annual convention of the National ociation of Methodist Hospitals and Homes the Congress hotel, Chicago, Feb. 28-Mar. was highlighted by the presentation of five v memberships in the Methodist Hall of me in Philanthropy, several significant ad- sses, and the awarding of long-service tificates to honored personnel. Neal D. land of Los Angeles, Calif., was elected sident of the association, succeeding Mrs. ie M. Roberts of Houston, Texas.

receding the convention of the association, 10th annual meeting of the Board of Hos- als and Homes convened under the chair- manship of Bishop W. T. Watkins of Louisville, Ky., and heard reports of a remarkable year of service by Methodism's 190 hospitals and homes. Bishop Watkins declared that "never before have our institutions rendered so great a service to so many people."

Dr. Karl P. Meister of Chicago, executive secretary of the board, reported that last year Methodist hospitals, homes for the aged, and homes for children and youth had served 1,183,136 persons. This included more than five million dollars worth of free service, he said. He cited figures to indicate that Methodism's philanthropic institutions spent more than 21 million dollars last year for new buildings or additions and that plans are now under way to spend $29,577,947 for new buildings and facilities.

"Over the past five years," Dr. Meister reported, "expanded facilities have made it possible for Methodism to care for an additional 200,000 people in its institutions for the sick, aged, children and youth. This is Christianity with its sleeves rolled up."

Brother Bucke Bucks The Line

Shortly after the Southeastern Jurisdictional Convocation in January, the *Alabama Christian Advocate* carried an editorial on "The Jurisdictional System." We praised the system highly, stating that had it not been for that or some similar system "there would have been no unification so far as the Methodist Episcopal Church, South, is concerned."

Now comes ZIONS HERALD a weekly published in Boston, boastfully heralding itself as "The Free Voice of American Protestantism," assumptively taking it in hand to set us right. Writing under the caption, "Southern Comfort," its editor, Brother Bucke, castigates the editor of the *Alabama Christian Advocate,* and indirectly all Southern Methodism, for our stand on segregation.

Now, Brother Bucke can buck all he likes, but we just as well let him know now, once and for all, that Southern Methodism is standing like a stonewall—an historic Southern symbol—for the purity, the integrity, and therefore, the separation of the two races in the South.

We believe our affection for the Negro race is as warm and as genuine as that of any other section of our great nation. We make bold to say that no other section of Methodism has done as much for the Negro race in the United States as has Southern Methodism, and the end is not yet! Our interest in the Negro race is not built on politics or any other false foundation. It is sincere and unselfish. But we believe that for the good of both races in our section of the country, separation is the wise and righteous course to follow, and we are following it.

Those Negroes who have organized their own Negro Churches, such as the A. M. E. Church, and the A. M. E. Zion Church, and the C. M. E. Church, are making for more rapid progress than are the Negroes who are a part of the predominantly white churches. It is far better for them, from the standpoint of development, for them to be in their own churches and schools.

But Brother Bucke is bucking against the Jurisdictional System. And the Jurisdictional System is a part of the Constitution of the Methodist Church. Therefore he is bucking against the Constitution of our Church. This constitution was adopted almost, if not quite, unanimously by the Uniting Conference which consisted of 900 delegates—400 from the Northern Church, 400 from the Southern Church, and 100 from the Methodist Protestant Church, representing both North and South. We do not believe that good men will go back on their word. We entered the UNION through the structure of the Jurisdictional System, and honorable men will not now try to tear down the structure. —Reprinted from the Feb. 27th issue of the *Alabama Christian Advocate.*

Samuel Weisberg Collection Presented To Boston University

At special ceremonies on March 4th, Daniel and William Weisberg of Boston, two brothers who are engaged in Boston real estate business, presented to Boston University a rare and most unusual collection of Jewish Ritual Silver composed of 70 beautiful pieces. The filigree handwork by ancient craftsmen, in elaborate and intricate design, preserves the rich symbolism of religious significance of Palestine and was executed by them as early in world history as the 1750's.

Daniel Weisberg made the formal presentation, on behalf of his brother and mother, of the silver which will be known as the Boston University Samuel Weisberg Collection of Jewish Ritual Silver. Threatened with being broken up, individual pieces to be sold separately, the Weisberg brothers stepped in to preserve a valuable collection of deep historical significance. They chose Boston University for its safekeeping through their own interest and education at the university, and because, to them, according to Mr. Weisberg, "Boston University represents the best in educational democracy."

A provision of their gift will make it possible for the synagogues in greater Boston to borrow pieces of the silver for use in special holiday religious observances and ceremonies. Mr. Mark Bortman whose gift two years ago of the "Mark and Laura Bortman Collection of Early Americana" was made to Boston University said, "because Hitler destroyed so many treasures dear and significant in world Jewry, the Weisberg Collection assumes even greater value." In Mr. Bortman's opinion, the Weisberg Collection is second only to the Rothschild one in the Cluny Museum in Paris.

Mr. Weisberg described his late father, whose memory the Boston University collection will perpetuate, as a man of native modesty and simplicity and complete honesty who found in America and in Boston in particular, "an opportunity for a good and serviceable life." Samuel Weisberg, according to his son Dan, was born in Koretz, Russia, near the Polish border, emigrated to Boston when he was 16 years old, worked at many jobs until settling into the real estate business 32 years ago.

"We feel that we owe so much to our Dad's training and ideals," his son Dan stated recently, "that we want to perpetuate his memory in his community as well as in the hearts of his family. Keeping his wonderful collection of Jewish ritual silver intact and complete, so that future generations may enjoy it and learn from it about traditions of the Hebrew people, seemed a worthy way to do it."

Boston University's new president, Harold C. Case, in his first such formal official act in his new capacity, accepted the gift jointly with Chancellor Daniel L. Marsh, the university's recently retired president. Professor Robert E. Moody, university librarian and curator, presided. Pourers at the tea included Mrs. Case, Mrs. Marsh, Mrs. Samuel Weisberg, who is mother of the donors and widow of the man whose name the collection bears, Mrs. Charles A. Rome, Mrs. Bortman, Mrs. Moody, Dean Elsbeth Melville and Mrs. Everett O. Fisk. Mrs. Frank E. Roberts of the Boston University Women's Council was chairman of the reception.

Assisting Professor Moody on the committee were Mr. Bortman, Judge Charles A. Rome, and Mrs. Edward R. Collier, Boston University director of publicity.

Looking Forward Thru

THE EASTER SEASON

How many persons can you make happy with a gift of the Scriptures —

Also, it is none too early to begin thinking about Children's Day.

Later, supplies may be low on your favorite item and perhaps prices will be higher.

Massachusetts Bible Society

41 Bromfield Street, Boston 8, Mass.

Anniversary Of St. Paul's Arrival

ATHENS (RNS) — Plans were announced here by a government-sponsored Central Committee for celebrations in June commemorating the 1900th anniversary of the introduction of Christianity in Greece by St. Paul.

The celebrations were originally scheduled for last year, but were postponed to coincide with the Homecoming Year of the Greeks proclaimed by King Paul. This year Greeks living in all parts of the world have been invited to return for a visit to their homeland.

The Greek government has made a grant of 500 million drachmas ($330,000) toward the observance honoring St. Paul's arrival in Greece in 50 A.D.

Invitations to the celebrations have been sent by the Orthodox Church in Greece to the heads of Orthodox churches in various parts of the world, as well as to representatives of Orthodox seminaries and schools abroad.

A special invitation extended to the World Council of Churches asked its youth department to send a delegation of 100 young students to Greece for the observance, which will take place from June 15th to 30th.

The invited visitors will be conducted on a tour from Athens to various points of St. Paul's travels, including Philippi, Apolonia, Nicopolis, Thessalonica, Veria and Corinth. At each of these places special reception and religious ceremonies will be held.

The visitors will travel by ship, on which a program of lectures and discussions will be presented. The final ports of the pilgrimage will be Crete and Rhodes. A special commemorative medal will be given to all who participate in the pilgrimage.

As part of the observance, a special service will be held at Areios Paghos (Mars Hill), where St. Paul preached his first sermon to the Athenians. Other services according to the old Byzantine ritual will be held in Athens, Corinth and Thessalonica.

On A Wide Circuit

W. W. Reid

Resurrection . . . Immortality

The Apostle Paul had learned that there were certain people in the church in Corinth who said "there is no such thing as a resurrection from the dead" — meaning none for the human race. Apparently, they believed, however, that Christ rose from the dead.

To them Paul wrote: "If 'there is no such thing as a resurrection from the dead,' then even Christ did not rise; and if Christ did not rise, then our preaching has gone for nothing, and your faith has gone for nothing too." (Moffatt)

Indeed, we may boldly assert that if there is no future life, nothing of existence for the individual after this life, then we live in an unmoral world. If there is no opportunity for a man to reach out farther toward the ideals for which he was striving in his earthly life — a striving definitely handicapped by an imprisoning body, its sins, its shortcomings; if there is no opportunity to conserve the lessons and experiences of the earthly pilgrimage and probation; if there is no opportunity for forgiveness, for repentance, for atonement, for understanding, for justice: then life has no meaning and is not worth the "effort of living." It would not even measure up to men's standards of fairness, righteousness, justice, morality. It would be a despot, a tyrant, a wastrel of human personality and character.

If men do not live on after this life, there may be point to the worldling's advice, "Let's eat and drink, for we will be dead tomorrow" — and we'll be a long time dead! Without immortality, human life would be unrelieved tragedy.

But the more men delve into the mysteries of the universe the more they come to an almost inevitable conclusion that, in the economy of the Creator, *nothing* is lost, though there is constant change of form and substance; nothing is without orderliness and design, and therefore purpose; and that there

powers, and stresses, and "influences" me known, many unknown) that are at k on the earth and in the universe — and hin the atom. These man cannot see, or gh, or measure. Yet they are very real, l even man is what he is largely because them. Today no scientist will dogmatical- say, "There is no life after this life." He y have questions, he may have definitions erent from ours, but he cannot think of force or value being "lost."

We recall that Dr. Einstein labored for rs to perfect a scientific formula because could not believe there was "chance" at rk in the world. And Atomic Energy mmissioner Pike said only the other day, he atom is a completely law-abiding creat- the use to which its energy is put de- ds entirely on the people who guide it."

every scientific field — microscopy to bi- gy and astronomy — men are expressing azement and awe at the orderliness of the iverse and all that is therein. And when- r there is orderliness there is purpose.

Because I believe this is a purposeful uni- se, I believe it is a moral one. And be- se it is moral (with far higher ideals of tice and right than are mine), I believe d (and His universe) will not fling away personality, my hopes, the fruit of my ivail upon earth. Rather will my spirit ow housed in an imperfect physical cham-) be freed for new understanding, growth, d achievement. So, with the poet, I believe:

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And Thou hast made him: *Thou art just.*"

efuses To Pay 'War' Taxes

New York (RNS) — Fifty-nine men and omen, including four Protestant clergymen, various parts of the country have refused file federal income tax returns because they d it impossible to support the Korean or y other war.

This anouncement was made here by the x Refusal Committee of Peacemakers, a tional pacifist group, which released a state- ent by the 59 saying:

"We are particularly concerned at this time out the situation in Korea, where a civil uggle has been provoked and aggravated two power-states to the point where it is ready a major war—one which may be the ark that will set the world afire.

"We find it impossible to support policies d activities of this kind with our allegiance with our money. We must, therefore, re- se to give money for such purposes of con- est and massacre, and must give it instead causes which build understanding and orld community."

The clergymen among the tax refusers ere the Rev. Ernest R. Bromley, Sharon- lle, Ohio, chairman of the Tax Refusal ommittee; the Rev. George Houser, of New ork; the Rev. Maurice F. McCrackin, of Cincinnati, Ohio; and the Rev. A. J. Muste, of New York, secretary of the Fellowship of Reconciliation, national religious pacifist organization.

Mr. Muste sent a separate letter to the Collector of Internal Revenue in his district declaring that this is the third successive year in which he has refused to file a return or pay taxes.

He contended that "anyone who contributes to arming the United States today also contributes to arming Russia—which is the last thing I want to do—in the same way that Russians contribute to American armament, for each government mechanically matches the military preparations of the other."

Mr. Muste said he was impelled to take this course "by my Christian convictions, by conscience, and by my love for my country." He sent along with his letter a copy of the Gospels and Henry David Thoreau's "Essay on Civil Disobedience," as "supporting material."

Tommy Cronin, three and one-half years old, demonstrates his athletic skill at Morgan Memorial Day Nursery, where 48 needy children receive loving care while parents are at work around Boston.

Warns Religious Groups On Controls

Washington, D.C. (RNS) — Religious bodies must apply for permits before erecting any type of building other than an edifice designed exclusively for worship, the National Production Authority said here.

The government agency added, however, that it would give "sympathetic consideration" to requests from religious groups.

The NPA, in a statement clarifying its construction control order, M-4, said that all types of building contemplated by the YMCA, YWCA, and YMHA and similar service organizations are prohibited under the order and that special permits must be granted before construction can begin.

NPA officials said that because permission has been granted in many instances to religious organizations for the erection of community buildings, Sunday school additions, and similar non-worship facilities, the impression has been given that religious groups are totally exempt from the construction order.

The officials pointed out that this is not true, and advised that religious bodies make certain that construction is of an authorized type before proceeding lest penalties be incurred.

Missionaries To Confer

"World Crisis and Christian Missions" will be the theme of a "Conference of Furloughed Missionaries" of The Methodist Church, June 20-27 at DePauw University, Greencastle, Ind. About 200 missionaries, many of them on unscheduled furloughs from China, will be present. They will meet with staff members of the Board of Missions and Church Extension to discuss mission strategy and administrative problems.

The missionaries will be joined June 22nd by 75 "Crusade Scholars" — foreign students who are attending colleges in the United States under sponsorship of The Methodist Church. They will study the relationship of the home office to the mission church and will discuss methods of strengthening work in their native lands.

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PERSONS

Bishop John Wesley Lord announces the appointment of the Rev. Donald D. Douglass to the Gloucester, Prospect Street, and East Gloucester, Mass., charge, effective April 1st. He will succeed the Rev. Francis J. Mazzeo, who has been recalled to service in the Army chaplaincy. Mr. Douglass has been pastor of the Centralville Church in Lowell, Mass., since 1947.

Chester A. Smith, prominent Methodist layman from Peekskill, New York and well known to the readers of ZIONS HERALD, was honored at a testimonial dinner in Peekskill on Feb. 28th, on the occasion of his completion of 10 years of service as president of the board of trustees of the Field Library Inc. In commending Mr. Smith, Mayor Frank Mahoney declared, "Mr. Smith has had an outstanding record as one of Peekskill's most distinguished citizens."

"Hospital Chaplaincy" was the topic presented and discussed at the February meeting of the Brockton and Vicinity Ministers' Union. Theodore F. Childs, superintendent of the Brockton Hospital, spoke as an administrator on "The Hospital Looks at the Minister." The Rev. Rudolph L. Samuelson, chaplain at the New England Deaconess Hospital in Boston, spoke on "The Minister Looks at the Minister in the Hospital."

Dr. and Mrs. Warren F. Cook of Waban, Mass., have been the guests of Mr. and Mrs. Ernest Howes in Palm Beach, Florida, and were entertained on March 14th at a luncheon party given by the Howes for Ambassador and Mrs. Warren Austin. Dr. Cook is the executive director of the New England Deaconess Hospital in Boston, of which Mr. Howes is board president.

The Rev. Lester Ward Auman, superintendent of the Brooklyn South District of the New York East Conference, is the speaker today (Wednesday) at the Holy Week noon-day services of the Brooklyn Protestant Council in the R.K.O. Albee Theatre in downtown Brooklyn.

The Rev. Roy L. Smith of Chicago, publishing agent of The Methodist Church, will deliver the Easter morning sermon at 7 a.m. at Paradise Theatre in the Bronx, under the sponsorship of the Bronx Division of the Protestant Council of New York City.

The Rev. Paul N. Otto, minister of the Park Avenue Methodist Church in New York City, was the speaker at the monthly services of the Inter-racial Fellowship of New York. The host church was Mother A. M. C. Zion in Harlem. Mr. Otto spoke on "There is Romance in Prospecting."

The Methodist Commission on Chaplains announces that at the request of many chaplains on active duty in various parts of the world, a World Day of Prayer for Methodist Chaplains has been designated. The time is to be noon of May 24th. This will be on the anniversary of Wesley's Aldersgate experience. The Methodist chaplains on duty with the armed forces, veterans' agencies, state institutions and federal prisons will pause at noon, individually or in groups, for a prayer period.

Oak Square Men

Left to right: The Rev. Paul Uhlinger, pastor of the Oak Square Church; Mr. Smith, Mr. MacArthur and Mr. Spencer.

Highlighting the February meeting of the Oak Square Men's Club of Brighton was the presentation of the "Methodist Men" Charter. Roy MacArthur, lay leader of the Boston District of The Methodist Church, was especially pleased to give the charter to Loring Smith, president of the organization, because the Oak Square Methodist Church is Mr. MacArthur's home church.

Mr. Donald Spencer, president of the Cambridge Civic Association and one of the leading exponents of the Plan E form of city government, was the principal speaker at the meeting held Wednesday, Feb. 28th. Other features were the dinner served by the W.S.C.S. of the church, music by the youth orchestra of the church, group singing from slides, and the business session.

The charter of the Oak Square Men's Club is granted by the General Board of Lay Activities of The Methodist Church. The "Methodist Men" is a fast growing organization which increasingly is uniting the men of Methodism.

Bishop Lloyd C. Wicke, resident in the Pittsburgh Area of The Methodist Church, will be the speaker at the April 16th meeting of the Boston Methodist Social Union.

T. Morton McDonald, Princeton, Indiana, recording secretary for the Division of Home Missions and Church Extension of The Methodist Church, died on March 7th. A lawyer, Mr. McDonald was connected with the Philadelphia Corporation of the Home Division prior to unification. He was a conference lay leader and a member of several general conferences and the Uniting Conference. A native of Indiana, Mr. McDonald was a trustee of Evansville College.

Joseph W. Thornton is the new church school superintendent at Brayton Church, Fall River, Mass., succeeding Mr. Henry H. Willis who completed 25 years of faithful service last Jan. 1st. Mr. Thornton is also a member of the New England Southern Conference board of education.

"Public Aid to Parochial Schools" was the subject on the Harvard Law School Forum on Friday evening, March 18th. Speakers were Bishop G. Bromley Oxnam, resident in the New York Area of The Methodist Church; Professor George H. Williams of Harvard Divinity School; Professor Vincent A. McCrossen of Boston College and Professor James M. O'Neill of Brooklyn College. Professor Robert Ulich of Harvard was the moderator.

A Ministers' Work Camp will be held at Rolling Ridge Methodist Conference Center in North Andover, Mass., on April 16th, 17th and 18th. The main project this year will be to clear an adequate space near the shore of the lake, where vesper services may be held during the summer. This work camp provides an excellent opportunity for exercise, rest and fellowship. Bishop John Wesley Lord is planning to be present for at least a part of the time.

Mrs. Arthur E. Lincoln

Mrs. Gertrude Elvera (Johnson) Lincoln of South Hingham, Mass., died on Feb. 23rd at the South Shore Hospital in South Weymouth, Mass., after an illness of two weeks. Prominent in the affairs of the First Methodist Church in East Weymouth, Mrs. Lincoln was a member of the Morgan Memorial Women's Auxiliary in Boston, the state and national Grange, and the King's Daughters. Mrs. Lincoln is survived by her mother, her husband and two daughters.

Funeral services were conducted at the East Weymouth church on Feb. 26th, with the Rev. David Carter, pastor, officiating. Burial was in the High Street Cemetery in South Hingham.

The Rev. Archiver J. Strait, superintendent of the Lynn District of the New England Conference, will preach tonight at the Holy Week service at Flint Street Methodist Church in Somerville, Mass. His subject will be "Jesus' Last Will and Testament." On Maundy Thursday, March 22nd, Bishop John Wesley Lord, resident in the Boston Area, will preach on "Christian Credentials." Holy Communion will be administered by Bishop Lord, assisted by the Rev. John B. Olds and the pastor of the church, the Rev. George A. Trobough.

EVENTS

he Worcester District Licensing Commit- will meet at Wesley Church, Worcester, s., on Saturday, April 7th at 2 p.m. All ons from the Worcester District being ommended for a license to preach are uested to appear before this committee at time. The Rev. Lloyd A. Duren, min- of First Methodist Church in Fitchburg, ss., is secretary of the committee.

he Springfield District Conference will be d at First Methodist Church, Westfield, ss., on April 30th, Monday. The Spring- d District Fellowship will also meet there a banquet that evening. The Rev. Roger Garland is president of the fellowship, the Rev. H. Newton Clay is host pastor.

he Rev. and Mrs. Edward E. Dixon, who e 1920 have been Methodist missionaries North China, have recently arrived in country. They will make their home 44 Hancock St., Auburndale, Mass. The ons have most recently been working as ngelists in Tientsin, China.

n Maundy Thursday, March 22nd, the ior choir of the Methodist church in Plym- h, N.H., will present Stainer's "Crucifix- n" at a union Protestant service to be d in their church. The cantata will be nducted by Ruric Jordon, choirmaster. The v. Stanley M. Sprague is the pastor.

he Boston-Lynn Preachers' Meeting cted the following officers on March 5th: nest R. Case, president; Claude H. Voor- s, vice-president; Joseph A. Stevenson, sec- ary; Edwin S. Dahl, treasurer. The execu- e committee is: Harry B. Hill, chairman; n Snook, Jr., Wilbur C. Zeigler. Dr. orge E. Heath will serve as advisor.

Dr. Henry Sloane Coffin, president emeritus Union Theological Seminary, New York y, was the guest preacher at the Union m Sunday Service held at the Municipal ditorium in Springfield, Mass.

The dormitory residents at Boston Univer- School of Theology have extended an itation to all Methodists to join them in Open House on April 5th. The students ll receive visitors beginning at 7:30 p.m. d have arranged an entertainment program begin at 9 p.m. in Oxnom Lounge. Bos- n University School of Theology is located 745 Commonwealth Ave., Boston.

Adding to his previous gift of Methodist mnals for Boston University's Marsh Chap- Mr. Stanley O. MacMullen of Newton, ass., has recently given 400 copies of The ok of Worship for use in the chapel. Both hymnals and books of worship are bound maroon and embossed with a silver copy the coat of arms of Boston University.

In Providence, R.I., Good Friday will be observed at a three hour service to be held in the Mathewson Street Methodist Church. The Rev. Donald G. Wright, minister of the church, will be assisted in the service by the Revs. Harvey Mousley, Harold Metzner, Ernest S. Frerichs, and Frederick A. Dyckman. The service will begin at 12 noon and conclude at 3 p.m.

Mrs. Charles W. Jones of Springfield, Mass., has recently given 100 copies of "The Methodist Hymnal" to Trinity Methodist Church of that city for use in Grace Chapel. Mrs. Jones has presented this gift in memory of her late husband.

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, will administer Holy Communion and preach at Flint Street Methodist Church, Somerville, Mass., on Maundy Thursday evening. On Good Friday he will preach at 2 p.m. at the community Good Friday services to be held in the Fisk Memorial Methodist Church in Natick, Mass. On Easter he will preach at Emory Methodist Church, Jersey City, N.J. Bishop Lord began his ministry at the latter church, having served from 1927-31 as its assistant minister.

Christian Vocations

A Christian Vocations Conference will be held in the Methodist church in Waterville, Me., from April 6th to the 8th. Registration will start at 5 p.m. on Friday, followed by the opening dinner at 6:15, at which the Rev. G. Duncan Moores will preside. Mr. Moores is executive secretary of the boards of education and missions of the Maine Conference. The conference will adjourn after the worship service at 11 a.m. on Sunday morning.

Speakers on the program will be: the Rev. Lester L. Boobar, Waterville, Me.; the Rev. Sam Hedrick, director of supervised field work at Boston University School of Theology; the Rev. Clifford H. Osborne, Colby College; Miss Olive Nelson, director of nursing at New England Deaconess Hospital, Boston; Miss Margaret L. Stimson, deaconess at High Street Church, Auburn, Me.; Dr. J. E. McEldowney, Leonard Theological College, Jaba'pur, India; the Rev. Elwin L. Wilson, University of Maine; and the Rev. C. D. Wentworth, superintendent of the Augusta District of the Maine Conference.

For Rural Ministers

Westminster Theological Seminary, Westminster, Maryland, will have its annual School for Town and Country Ministers Aug. 6th to 24th. This school is especially designed for rural pastors who are serving full time but who want the stimulus of a short period of intensive study. Four hours graduate credit may be earned by those who hold college degrees. Among the teachers will be Dr. Alfred Bartholomew, professor of rural church, Evangelical and Reformed Seminary, Lancaster, Pa.; Mr. John Harmon, New York, N.Y.; Dr. C. M. McConnell, professor of rural church, Boston University, Boston, Mass.; and Professor John Baxter Howes, director of the school. An innovation will be a course entitled "The Church and Rural Industry."

A School for Supply Pastors will be held June 18th to July 6th for those in the Course of Study. It will be possible to complete five books during the three weeks. Regular seminary teachers will serve as instructors.

A number of scholarships are available. Those interested should address the Department of Rural Church, Westminster Theological Seminary, Westminster, Md.

Boston District Conference

The Boston District Conference will be held on Monday, April 2nd, from 3 to 9 p.m. at St. John's Methodist Church in Watertown, Mass. The meeting will open with devotions led by the Rev. Egbert C. McLeod, followed by reports of the District Licensing Committee and the District Nominating Committee. At 3:35, a series of brief talks will be given under the general subject: "And It Came To Pass."

The Rev. Otis A. Maxfield will present "The Dramatic Story of Rolling Ridge" at 4:45. Dinner will be served at 6:30, after which Bishop John Wesley Lord will give the inspirational address. Native graduate students from Korea, Japan and Bolivia will give brief addresses at the 7:30 rally. The Rev. Willard C. Arnold is superintendent of the Boston District.

Children's Work Conference

Sponsored by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A., a Children's Work Conference for all New England will be held on April 5th and 6th at Trinity Union Methodist Church in Providence, R.I.

Miss Edna M. Baxter of Hartford Seminary Foundation will speak on "One World of Children" at the evening meeting of April 5th at 8 p.m.

Registrations at $2.50 should be sent to Miss Anne Giancola, 1520 Broad St., Providence, R.I. Accommodations for overnight will be provided in private homes.

Preachers' Aid Meeting

The annual meeting of the Preachers' Aid Society of the New England Conference will be held on March 26th at 3 p.m., in the Directors' Room of the Day Trust Company, 111 Devonshire St., Boston.

ZIONS HERALD 125 YEARS AGO

March 22, 1826

Mr. Amos Holbrook of Roxbury (Mass.) who is celebrated for his excellent sausages, lately made one 94 feet long which was twisted into 225 links.

* * * *

Party spirit and strife among Christians, are not taught in the religion of the Bible. It must all be burnt up with the wood, hay and stubble. Since Satan fell, they have never entered Heaven. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

The great Whitefield once preaching from this text, lifted up his eyes toward heaven and said: — Father Abraham! are there any Presbyterians in Heaven? No! Any Baptists in Heaven? No! Any Episcopalians in Heaven? No! Any Methodists in Heaven? No! Any *Christians* in Heaven? *All Christians!* We are all one in Christ Jesus."

* * * *

Rail Road. — It appears by an advertisement in the Stockbridge newspaper, that a petition is to be presented to the next legislature for an act of incorporation for a rail road from the western part of this state to Boston, taking the Housatonic river turnpike for its western beginning, through Stockbridge to Springfield and Worcester.

Women Deplore 'Operation Killer' Term

ATLANTA, Ga. (RNS) — The Christian Social Relations Committee of the North Georgia Conference, Methodist Woman's Society of Christian Service, went on record here as deploring use of the term "Operation Killer" by the Defense Department.

Delegates attending a training meeting here passed a resolution requesting the department and the nation's press and radio to stop using the term.

The action followed an address by Mrs. M. E. Tilley, of Atlanta, who declared that the use of slogans like "Operation Killer" defeat aims for peace and Christianity.

Mrs. Tilley told the group that their missions were "a more potent force for peace than any atom bomb."

Churches To Have Part In Festival Of Britain

The churches of Britain have been asked to have an important part in the "Festival of Britain" which this year will commemorate the centenary of the Great Exhibition of 1851 and provide the opportunity to "show faith in Britain's future."

The churches are represented on the Festival Council by a committee working under the British Council of Churches, and charged with ensuring representation of the churches and religion wherever the festival is being celebrated.

After the service of dedication at St. Paul's on May 3rd, the King will broadcast to the world from the Cathedral steps, declaring the festival open.

The church of St. John, Waterloo Road, almost opposite one of the entrances to the South Bank Exhibition, has been designated the Festival Church. St. John's was bombed during the war and has now been restored and refurnished. In it daily services will be held, and lunch-time addresses will be given by speakers of all denominations, including prominent laymen. In the evening the church will be used for a variety of services, sacred concerts, religious plays, missionary addresses, and lectures. On each Saturday evening there will be a popular hymn-singing service to be arranged by the different Christian denominations.

The Royal Festival Concert Hall, the most modern building of its kind in the country, has been placed at the disposal of the churches on the first 10 Sunday afternoons of the festival season. Preachers who have been invited to give addresses include the Bishop of Croydon, Dr. Eric Baker (Methodist), Dr. M. E. Aubrey (Baptist), Dr. Leslie E. Cooke (Congregationalist), Dr. Robert Scott (Presbyterian), General Orsborn (Salvation Army), and Fr. St. John Groser (Anglican). The closing service on Sept. 30th will be conducted by the Archbishop of Canterbury and the Moderator of the Free Church Federal Council.

Other services planned by the churches include:

An ecumenical service of Christian witness in Westminster Abbey on Whitsunday afternoon, May 13th. Also a united open air rally in Hyde Park on Sat., May 19th, and united services in the Festival Gardens.

Two musical programs will be given in the Albert Hall — a festival of church music arranged by the Royal School of Church Music on June 20th, and a Festival Concert by the Free Church Choir Union on June 23rd.

Exhibitions: There will be a number of special exhibitions devoted to religious subjects, including one in the crypt of St. Paul's arranged by the British and Foreign Bible Society in conjunction with the Conference of British Missionary Societies, to illustrate the influence of the church and Bible on the life of the nation; one at Lambeth Palace of contemporary church craftsmanship, and one on religious books at Zion College. Central Hall, Westminster, will be used during September for an exhibition to be arranged by the World's Evangelical Alliance; other societies and organizations arranging displays include the Wesleyana, the Society for the Propagation of the Gospel, the Baptist Commonwealth and Colonial Society and the Boys' Brigade. A series of lectures on missions will be given in St. Martin-in-the-Fields.

Religious Drama: During May and June, the Religious Drama Society will arrange programs in the Festival Church. A touring company will visit other parts of Britain.

Heavy Postal Increases

WASHINGTON, D.C. (RNS) — An increase in postal rates which would double mailing costs for church papers is asked in bills introduced by Senator Olin D. Johnston (D.-S.C.), and Representative Thomas Murray (D.-Tenn.). Hearings are scheduled to begin soon.

A protest has already come from a spokesman for the National Lutheran Council.

Dr. Robert E. Van Deusen, Washington secretary of its division of public relations, said "in some church papers this will bring a threat of insolvency; to larger publishing houses a crippling increase in mailing costs."

The increase which will hit church papers hardest is one doubling the rate on second class postage, under which most of them are mailed. The amount of increase would be 50 per cent effective immediately, followed by 25 per cent increases in each of the next two years.

Also hitting religious groups hard will be a proposed doubling of the rate on postcards and of third-class (one-cent pre-cancelled) mail. Both would be raised to two cents.

Many churches use the one-cent pre-cancelled rate for mailing their church bulletins, parish young people's papers, and other regular announcements. Churches and religious organizations also are heavy users of postcards in notifying their membership of meetings, church suppers, and other special events.

Rates on books, Sunday school literature and other printed matter also will face heavy

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eases if the legislation passes Congress. ostmaster General Jesse M. Donaldson has Congress that the increases are necessary meet a $500,000,000 a year post office cit.

When similar legislation was considered by gress last year, suggestions were made several members that non-profit institu- s be exempted from the postage rate in- se, at least on their local mailings. How- , since the legislation never reached the r for debate, the suggestions were not concrete terms.

here is no provision in the current bills exempt non-profit institutions from any he proposed rate increases.

The Indian Wants A Hand Not A Handout

TY THOMPSON

he goal of making the American Indian nomically independent was emphasized by thodist missionaries among the Indians the United States as they met for their t denomination-wide conference in Co- bus, Ohio, Feb. 21-23. Dr. Elliott L. ner, executive secretary of the Home Sec- n of the Methodist Board of Missions, pre- ed at the meeting of representatives from mission stations in 11 states.

A hand, not a handout is the need of Indians," workers agreed as they dis- sed methods of helping the group to be- e self-supporting after years of govern- nt wardship. Tragic conditions existing ay among extremely poor reservation ians, such as the Navajo and Blackfeet, re spotlighted as mission workers dis- sed problems of leadership.

The present war emergency has already ulted in a new migration of Indians to es. The missionaries faced the removal listically and looked forward to the day en the reservations they serve will dis- ear. The Rev. Alexander Eckert, Pot- vatomie Reservation, Kansas, told the up of his plan for helping Indians to be- ne adjusted to the city by providing ad- ce information on housing, jobs, and so- l relations. Emphasis was placed on fol- w up activities and the necessity for con- ting city churches so their pastors can ke Indians feel welcome there.

"The home base must be secured," Dr. her said, in speaking of the need for an egrated mission program.

That the Indian's progress in religion is siderably dependent on his economic status s stressed by a representative of the Na- nal Council of Churches, Dr. E. Russell rter, Haskel Institute, Lawrence, Kansas. his improved economic status will cer- nly not come through hand-outs from the ited States government nor through bigger d better mission barrels." He pointed to statement of a Navajo Christian leader o said concerning the recent publicity about the plight of his people "what we need is not cast-off clothing and food hand-outs. We need help in bringing ourselves to place where such need will never recur."

Dr. Edward R. Bartlett, president of the Iliff School of Theology, Denver, Colo., told the group that leadership from the Indians themselves was essential and cited the low educational level and lack of young people in the Indian ministry as alarming conditions. The value of native leadership was brought out in discussion among the workers which included many missionaries who were themselves either whole or part Indian. Testimonies concerning their own experiences were heard from a number of the Indians. The Rev. D. F. Lowry in charge of the Pembroke parish in North Carolina, of Indian ancestry himself, said that co-operation and a feeling of fellowship with whites were "absolutely necessary."

Methods of achieving this breakdown of racial barriers occupied much of the delegates' time in the three-day session. Developing programs in which the total community can share and working for welfare of all groups provided best results, they said. Events such as fairs, rodeos, recreational programs were given as examples.

The superintendent of the only completely Indian conference in Methodism, the Rev. Dewey D. Etchieson of the Oklahoma Indian Mission Conference, described his remarkable success in the use of Indian leadership of "really consecrated Christians who work for heartbreakingly low salaries." Low salaries of both white and Indian missionaries were given as part of the financial picture; this included congregations whose annual income on some reservations is less than $300 per capita.

Kent Brown, Boston University School of Theology student, gave a report on the Indian missions as he saw them on a nationwide inspection tour. The two and three-room shacks in which many Indians must live, the need for better relations with whites and ways in which this is being achieved on various mission stations, concerned Mr. Brown. He paid tribute to the work being done by missionaries for both spiritual and physical welfare of Indians.

Temperance education is of primary consideration. The use of peyote, a drug which some Indians employ as part of their primitive religious rites, was deplored by the conference. Reverence, however, for valuable cultural patterns was urged. Missionaries regarded as necessary the development of marketing techniques to enable the Indian to receive profits from the sale of his arts and crafts. "Under the present system the trader gets the dollars, and the Indians the pennies." Preservation of handicrafts as "the poetry in which the Indian records his history and achievements" was considered along with the danger of teaching "Indians to be Indians" rather than accepted members of modern civilization.

Making the white man aware of the condition existing among Indians and gaining acceptance for the Indian when he moves into the new community of town or city were described as responsibilities of the whole church. "We must preach to the white man." Similarly making the Indian tolerant of other races and aware of his responsibility for all people through mission programs came in for practical discussion.

To work with all agencies for total betterment of all peoples seemed to the group the quickest way of obtaining their objectives. International co-operation was endorsed. "In our involvement in social programs, we must never lose sight of our goal — bringing individuals to Christ."

"Even those reborn in Christ must face up to the stern fact of a mortal statute of limitations. We may fervently declare that we are going on to perfection in this life, but anyone who claims to have arrived is thereby automatically suspect."

* * * *

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Oppose Permanent Military Training

WASHINGTON, D. C. (RNS) — Opposition to permanent universal military training was expressed by spokesmen for religious groups at hearings conducted by the House Armed Services Committee.

Dr. Charles F. Boss, Jr., executive secretary of the Commission on World Peace of The Methodist Church, said that the "castor oil of permanent conscription is being disguised by mixing it with the orange juice of Selective Service so that the people will not know what they are getting."

Dr. Boss also said that Methodists would prefer to see childless married men drafted than boys at the formative age of 18. He even suggested that men of 50 be called before boys are sent into combat.

The Passion Play At Oberammergau

Wayne And Miriam Stoops

Oberammergau is a quaint and picturesque village nestling high in the Bavarian Alps. Driving into town we were immediately aware of two things which dominated the landscape. Towering high on the left is Mount Kofel, guarding the village like a watchdog, on its peak is a huge marble cross And in the midst of the village, yet looming higher than all else, is the Rococo spire of the church. These two things have had great influence in the lives of the Ammergauers.

The significance of Oberammergau has grown throughout the world because of its famous Passion Play. Naturally, we expected that it drew great throngs of people and that it would be very highly commercialized as a result. The mountain and the church spire offered somehow, a degree of reassurance, but we remained a bit skeptical until we rounded a bend in the road and fell into line behind a large herd of cattle. Their herder rode along slowly on his bicycle, oblivious to the line of traffic that was forming behind him. Cow-bells tinkled, a dog barked, and the natural pattern of living seemed unchanged by the presence of tourists from all over the world.

Taking advantage of the snail-like pace, we began to look around and appreciate the uniqueness of the village. Bicycles seemed to be the chief mode of transportation, and could frequently be seen with little carts attached behind them. Other carts were pulled by goats or pushed by hand, and more often than not, their burden was a load of hay. Every blade of green grass was saved for hay, whether mown in the fields, in front lawns, or in the public parks. Every member of the family worked at preserving it as women and children toiled beside the men in the fields.

All these things were surprising to us but more surprises were in store. As we entered the village proper, we noticed that most of the streets were named for Biblical characters. Later we found that they had been renamed on the occasion of the 300th anniversary of the first Passion Play.

The influence of religion was also evident in the form of the "Luftmalerein" or "air paintings" on the exterior walls of the buildings. These paintings portray Biblical scenes and give the impression of having the characters floating on clouds: hence the name. This particular form of art was brought to the village by the painter Zwink, who was doing work in the monastery at Ettal. Some of his local helpers were much impressed by the unusual style of painting and the peculiarly effective use of colors. Soon many of of the houses of Oberammergau were adorned in this way. Nearly every house has designs painted around the windows and doors, even though there are only a few of the old Biblical paintings remaining.

Then too, at a glance, the cleanliness of the village was apparent. From every window hung huge eider-down puffs, pillows, or mattresses for their daily treatment of sunshine and fresh air. We could not help thinking of the old saying "Cleanliness is next to Godliness." Here the two were interwoven and the highest of principles seemed to dominate living as the highest points dominated the landscape.

Eventually, the cycling cow-herder turned his cattle down a side street and we drove about the village, still amazed at the unspoiled simplicity of the lives of these people. Most of the men and boys were dressed in "lederhosen," short leather trousers with colorfully embroidered designs. At the cuffs, just above the knees the embroidery ended in tassels. Their beards were long and their hair flowed about their shoulders in a manner that would create envy in many a female mind.

The Ammergauers traditionally wear their hair long, and their beards had been growing since March of 1948 in preparation for the Passion Play. Wigs and false beards are outlawed. Effects are stronger with the natural growth and the forces of nature are not apt to disturb them either. This latter is an important issue because even though the audience is sheltered by the huge theatre, the stage is in the open. Rain or shine, the play must go on. Even the costumes are made in two parts so that they can be changed rapidly, one-half at a time, when they are wet.

Besides beards and long hair, there are numerous other requirements necessary f being selected for roles in the play. No o may take part in the presentation who w not born in Oberammergau or has not bee a resident for twenty years or more. On single women 35 or under may participat The girls of the village voluntarily postpon their marriages for as long as two years i order to be eligible for the play. At the en of the season, beards come off, hairdresse are busy, and households are astir with plan for the mass-marrying which takes place.

In addition to these requirements, th players have to show acting ability and de velop it in the variety of plays which ar given during the years between the big pe formances. Speech difficulties must be over come by hours of hard work. Children ar given free musical education to prepare them for eventual parts in the huge chorus an orchestra.

The ideal of every boy and girl is to live i such a way that they may be chosen to pla the roles of Christ and Mary, His mother There is, as a result, a sense of friendly com petition for the 1200 roles. One of every three residents takes part in the play, includ ing Protestants. Rehearsals are held every day for some of the participants during th months before the presentation.

The remainder of the population organize itself to handle efficiently the thousands o visitors who will come. Houses are painted old furniture replaced, more space made usable, and every effort bent toward making the stay of guests pleasant and comfortable. Each resident feels his responsibility for the success of the play, whether in active participation or behind-the-scenes activity.

In the actual casting, the Burgomaster, the councilors, six taxpayers chosen by the inhabitants, and two honorary members, one of whom is the parish priest who is chairman, form the committee which elects the cast. Any householder may make nominations for the leading roles, then a ballot narrows the field to three or four contenders for each role in question, then the committee acts. If any committee member is closely related to a candidate being discussed, he is asked to leave the room to prevent prejudiced choices. The producer may question their decisions by insisting on certain qualifications for the cast.

Consequently, those who are finally chosen for the cast must be highly recommended by the quality of their lives, as well as by their ability and physical qualifications. Nazis were screened from the 1950 cast, and the Christus must be young and strong enough to stand the exhausting Crucifixion scene.

The producer, George Lang, is a man of uncompromising integrity, who holds out for the best possible production. It is not surprising then, that in the 28 years he has been producer, there has been a steady growth in the quality of performance. It is to both actors and spectators more than a play; it is a vital experience.

Notice Of Annual Meeting

OF THE

PREACHERS' AID SOCIETY OF THE NEW ENGLAND ANNUAL CONFERENCE OF THE METHODIST CHURCH

The annual meeting of the Preachers' Aid Society of the New England Annual Conference of The Methodist Church, at which corporators, annual donors and life donors may be present, will be held in the Directors' Room of the Day Trust Company, fifth floor, 111 Devonshire St., Boston Massachusetts, at 3:00 p.m. on Monday, the 26th day of March, 1951, for the purpose of the election of officers and corporators for the ensuing year; acting on the reports presented; and for the transaction of any other business which may properly come before the meeting.

Vincent P. Clarke, *Secretary.*

March 14, 1951

e Parson Looks At Labor

ir M. Cook

Scott Reports on Pittsburgh

ghteen students from theological schools inceton, Yale, Union, McCormick, mfield, San Francisco — comprised the burgh work-and-study "Ministers-in-In-ry" Project of the Presbyterian Institute industrial Relations under Dean Marshal t last summer. Dean Scott's 13-page re- has now brought details of the project, ved to be the first "conducted by a estant denomination for ministerial stu-s." It will be repeated this summer with rger group expected, as mentioned in this mn last Nov. 15th.

uring the three months of the project, ents lived first at Pittsburgh-Xenia and at Western Theological Seminary, meet- for study and discussion three evenings eek. But the rest of the time was mostly t on jobs where they were purposely un-tified to foremen or fellow-workers as isterial students. "Take-home" pay ged from $32.50 to $46 per week, with largest number receiving around $40. Be- jobs were assigned, the group discussed possibility of equalizing pay. Discussion tinued throughout the summer, but, Dean tt reports, "no agreement could be reached the students left—each with his own nings but many feeling uncomfortable ut it."

here was one Negro student in the group. hen he appeared at the local office of the el Workers union the district representa- knew only that a ministerial student was ning. No indication of any kind of sur-se or concern was evident when the stu-t turned out to be colored. The same s true of the employment director for the l company when the union representative the student went into the company of-. The student was unaware of any dis-mination on the part of the foreman or of ow workers." Such industrial attitudes among today's most powerful influence ard wiping out the color line throughout society.

Perhaps some of the most significant of an Scott's comment is found in his state-nt of the assumptions governing the nning of the project. The first is this: "The combination of an actual industrial rk experience and a group analysis and dy is the minimum educational experi-ce. Just as group discussion of industrial, nomic and social issues apart from actual or experience tends to be academic and ab-act, so an individual work experience tends ard inaccurate generalizations—for no in-idual experience is typical of industry. e sharing of varied labor experiences un-r the guidance of a supervisor is considered be the heart of the project.

The second guiding principle was an em-asis, not upon indoctrination or impressing desired conclusions, but "rather upon achieving an *attitude of mind*—an attitude of honest inquiry and habits of careful and conscientious judgment." But since the group was widely varied in social, political and economic views, this method did not result in any uniform conclusions. "Many of the students responded to this method, others found it difficult."

But Dean Scott is satisfied that the results were worth while. The expressed goal was "to learn, first hand, how men and women work in industry, how they live, how they think and act, and why they so think and act, in order that the students may serve with more effectiveness among urban workers when they have become ordained ministers." Dr. James Myers of the Federal Council had suggested such a project five years earlier; and the 1950 inauguration of it, Dean Scott says without hesitation, "was a success." He believes the students *did* learn much about how men work, live, act, and feel—and why; and that "they, at least, have a sense of the great opportunity for a ministry among urban wage-earners."

Boston Area Calendar

Mar. 29-30 — Annual meeting of the Commission on Ministerial Training, Nashville, Tenn.

Apr. 2 — Womens' Society of Christian Service, New England Conference Executive Board meeting, Cokesbury Book Store, 577 Boylston St., Boston. 10 a.m.-3 p.m.

Apr. 2 — Boston District Conference, St. John's Methodist Church, Watertown, Mass., 3 p.m.

Apr. 6-8 — Christian Vocations Conference, the Methodist church, Waterville, Me.

Apr. 8 — Norwich District Conference, and M.Y.F. Rally. Trinity Church, Norwich, Conn.

Apr. 10-11 — New England Conference Woman's Society of Christian Service trip to the United Nations.

Apr. 11-13 — Deaconess Convocation, Kansas City, Mo.

Apr. 13-14 — Recreation Lab, Rolling Ridge. Training for young people and adults in the techniques of leading and providing good recreation.

Apr. 13-15 — New England Southern Conference Lay Leaders Annual Retreat, Monponset, Mass.

Apr. 16 — Worcester District Spring Conference, Wesley Church, Worcester, Mass. Afternoon session, 2:30 — reports and business; fellowship supper, 6:30 p.m.; Layman's Night Program, 7:30 p.m.

Apr. 20-22 — New England Methodist Student Movement, Rolling Ridge.

Apr. 30 — Lynn District Spring Conference, Glendale Methodist Church, Everett, Mass., 2 p.m.

Apr. 30 — Springfield District Conference, Westfield, Mass., 2:30 p.m.

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